

*AN*  
**INSTRUCTION**  
**How to Pray and**  
**Meditate Well.**

**DISTINGVISHED**  
**into Thirtie six Chapters.**

**COMPOSED**  
*At the request of certaine lo-  
wers of Pietie, desirous to  
advance themselves in per-  
fection.*

By the Reuerend Father,  
**IGNATIVS BALSAMO**  
Priest of the Societic of  
**IESVS.**

*And translated out of French  
into English, by*  
**JOHN HEIGHAM.**

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*At S. Omers.*  
**Which licence of Superiors**  
**Anno 1622.**

*Ana. P. Tho. Riccardos*







TO

THE RIGHT  
WORTHIE

AND VERTVOVS

Ladie , the Ladie

LOVELL

**R**ight Worthie  
MADAME  
Having in my  
handes an ab-  
bortive infant , which  
A z hath

#### 4 The Epistle

hath a father, but wanteth a mother, my breast (the tables wherein I euer write the loues of those to whom I am obliged) had many impulsions, humbly to present this litle gift to your protection; encouraged in this, that honorable persons, doe not balance oblations according to their bignes; nor weigh so much the gifte, as the good Will of the giuer; nor yet respect the matter, but the mind of the offerer

You are not ignorant, that euen the verie lest  
shin-

Dedicatore. 5

things in this World, are often times those which, of the most noble & curious of all, are chieflie required. Orient pearles are litle in quantitie, but riche in apriement. Archimides sphere contained no more in its enclosure, saue onlie the bignes of a hazell nut, but for that it so ingeniouslie represented what so euer was admirable in the motion of the heauens, it rauished the spirits of all behoulders

Holie Scripture doth also teache vs, that the  
daugh-

daughter of kinge Pharao  
Was not offended at the lit-  
tlenes of Moyſes ( Whom  
ſhe termed ſo, becauſe ſhe  
tooke him forth of the  
vvaters ) moued vvith pit-  
tie and commiſeration to-  
ward him, by reaſon of the  
ſingular beautie vvhi-  
ch ſhined in him.

This motherles childe,  
of far greater price then  
any Orient pearle, admi-  
rably ſurpaſſing Alchini-  
des Sphere, & ſhining in al  
ſort of beautie like the in-  
fat Moyſes, might happelie  
neuertheles haue incurred  
the

# Dedicatore. 7

like misfortune, if he had not had the good hap, to be taken vp into the armes of so worthy a mother as your selfe, far surpassing Kinge Pharaos daughter, in pittie, compassion, vvith many other diuine and holie virtues, vvhereof that vnchristian Queene must needes be incapable.

Conceiue then (Right Curteous Madam I doe beseech you) of this my present, as of a pearle of vnspeakeable price, or at the least, as of a Messenger by vvhom I sende you, my

A 4

best

# 8 The Epistle

best, my truest, and hartiest  
 desire of your spiritual pro-  
 fit. & aduancemēt in virtu.  
 If I haue offended in presu-  
 ming to write without suf-  
 ficient pretext, to so wor-  
 thie a person your self (vir-  
 tuous Madam) be pleased  
 at the least to disburthen  
 me of some part of the bla-  
 me, finding my selfe bound  
 here vnto, by the sundrie  
 bondes of honor, benigni-  
 tie, with diuers most sin-  
 gular fauours which you  
 haue demonstrated both  
 vnto me, and to myne :  
 Which, together with your  
 sin-

Dedicatorie. 9

gular pietie and zeale to  
virtu, haue pressed my pen,  
in part to acquit me of mine  
owne dutie, and of your  
desert. Wishing you conti-  
nuall encrease of all vir-  
tues, With long life, health,  
and happines in this world  
and euerlasting life in the  
next, I take my leaue, Re-  
mayning euermore.

Your Ladiships hum-  
ble seruant and vn-  
worthy gossip.  
JOHN HEIGHAM.

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A N

## INSTRVCTION

How to Pray and  
*Meditate Well.*

## CHAPTER I.



Amongst all the  
 exercises of a  
 spirituall life,  
 there is none  
 more difficult, nor more  
 necessarie, then the exer-  
 cise of Prayer, & medita-  
 tion



*Pray and Meditate.* 11

tiō the which many holie personages haue witnessed, & reason and experience do sufficientlie shew vs: wherfor on the behalfe of man is required a great desire, care & diligence in this affaire. One may learne to pray well in three maners, or by three particular meanes. The first meanes, or Maister, is, the holie Ghost: for if all thinges be the gift of almightie God, specially the gift of Praier, is this gift. Wherfore wee must instantlie

12 *An Instruct. how to*  
lie aske the same of Al-  
mightie God , saying  
with the Apostles (Luc.  
11) *Domine doce nos orare.*  
Lord teach vs to pray,  
for if thou ( O Lord )  
teach vs not to pray, ne-  
uer shal we knowe how  
to pray well.

The second meanes is,  
the selfe same Prayer, my  
meaning is, that in pray-  
ing & meditating, a man  
shal learne how to pray  
& meditate, as other arts  
or occupatiōs. And euen  
as hee who should not  
write at al, or onely once  
in 4

*Pray and Meditate.* 13  
in a moneth, should ne-  
uer learne to write: so  
he who neuer, or seldom  
prayeth and Meditateth  
shal neuer learne to pray  
& Meditate. The third  
Maister shall be, some  
spiritual Father, wel see-  
ne & experiēced in these  
affaires. For as S. Hierō  
saith, writing to Rulti-  
cus, de Monach. Institut.  
*Nulla ars sine Magistro.*  
None can euer learne a-  
ny art without a Maister:  
whence we read in the  
Gospel of S. Luke (c. 11)  
that S. Iohn Bap. taught  
his

41 *An Instruct. how to*  
his disciples to pray, and  
our Lord & Saujour his.  
To Meditate & make  
Mentall Prayer, two  
things are verie necessa-  
rie, to witte, the Manner,  
and the Matter, that is  
to say, that one must  
knowe the methode  
how to doe it, and next  
haue the subiect in a rea-  
dinesse, to employ him-  
felfe therevpon: and for  
wāt of these two things  
or of the one of them,  
many are cast backward,  
and cannot attende to  
this holie Exercise. We  
will

*Pray and Meditate.* 25  
will endeavour then, to  
aide them in the other.  
But first we must note  
and vnderstande two  
things; The one, what  
Prayer, Meditation, and  
their species meaneth;  
The other, what things  
helpe, and what things  
hinder Prayer, and Me-  
ditaion.

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### CHAP. III.

*An Explication of the Wor-  
des Prayer, Meditation,  
and such others.*

**T**His worde Prayer,  
is taken in three  
man-

16 *An Instruct. how to*  
manners, the second be-  
ing the most proper. Sō-  
times Prayer is called  
Petition, in English, de-  
maunde, or request: so  
S. Iohn Damascen taketh  
it. ( *Lib. 3. de Fide cap.*  
*24.* ) when he saith. *O-*  
*ratio est Petitio decentium*  
*à Deo.* Prayer is a demād  
of Almighty God, of  
thinges that are decent.

O. hertimes, *Prayer* sig-  
nifieth the speech, dis-  
course, or Colloquie of  
the soule with Almighty  
God, be it in asking  
somthing of him, be it in  
than-

*Pray and Meditate.* 17

thanking him, or otherwise conferring with him. And in this sense S. Chrysostome taketh it (Hom 10. in Gen.) saying, *Oratio est colloquium cum Deo*. Prayer is a Colloquie of the soule with Almighty God.

Other times, this worde *Prayer* signifieth generally all the interieur acts of the vnderstanding, of the will, and of the other faculties, when they are addressed to almighty God. And in the same sense, the selfe-same S. Iohn

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Dam-

18 *An Instruct. how to*  
Damascene saith in the  
place before alleadged.  
*Oratio est ascensus mentis*  
*in Deum.* Prayer is the  
ascēding vp of the mind  
into Almighty God; So  
that Meditation, Con-  
templation, Praying of  
God, Thanksgiuing,  
Petition, Obsecration,  
Oblation, Promise, Ac-  
cusation of a mans selfe,  
Complaint, Examen of  
Conscience, Admirati-  
on, and other like Actes,  
are all species of Prayer;  
and to Meditate, Con-  
template, Giue Than-  
kes, Offer, and examine



*Pray and Meditate* 19  
of Conscience , all this  
is Prayer ; yea, to reade  
some spiritual booke by  
way of deuotiō, is also to  
Pray. For whē one read-  
eth in this fashion , Al-  
mightie God speaketh  
with man, as in praying  
man speaketh with Al-  
mightie God. For this  
cause S. Bernard in his  
book. *De scala Claustraliū*  
hath placed the reading  
of spirituall bookes , a-  
mōgst the parts of Praier  
To Meditate , is as  
much to say, as to thinke  
on some kinde of thing

20 *An Instruct. how to*  
or matter diligentlie, &  
attentiuelie, to the end  
to pray, and to speake,  
with God. This I saye,  
because to cōsider some  
mysterie of our faith, or  
other like thing to ex-  
plicate in classe, or for o-  
ther like ende, is not an  
espece of Prayer.

This Meditation, or Cō-  
sideration, is an acte of  
the vnderstāding, when-  
te foorthwith folow-  
eth the acte of the will;  
for man knowing some  
good or euill, moueth it  
to loue or hate the same.

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*Pray and Meditate* 21

Whence the Holy Prophet  
said. Psal. 38. *In medita-  
tion mea exardescet ignis.*  
In my Meditation, fire  
shall be kindled within  
myne heart. And for this  
reason it is, that Prayer &  
Meditation, goe ordina-  
rily together, and are in  
such wise conioyned,  
that oftentimes one can-  
not treat of the one,  
without the other.

*Contemplation*, is an  
excellent and affectu-  
ous Meditation, which  
is made without dis-  
course, and without

B 3      paine

22 *An Instruct. how to*  
paine, the soule being  
vnited with his God  
both by knowledge &  
loue together, as one  
who beholdeth stedfast-  
ly a beautifull Image,  
without moouing his  
fight this way, or that  
way, and therein taking  
his contentment.

The *Prayse of God*, is  
to laud and blesse him,  
for the vertues and per-  
fections, which are con-  
tained in him.

*Thankesgiuing*, is to  
render him Thankes for  
the benefites we haue  
recea-

*Pray and Meditate.* 23  
receaued of him.

*Petition*, or demaund  
is simply to aske some  
thing of him.

*Obsecration*, is a demãd  
interposing some other  
sacred thing agreable vn-  
to him, to the end to en-  
clyne him: as saying, by  
the pretious blod of thy  
Sonne, I beseech thee.

*Oblation*, is to offer  
some thing vnto him, as  
our soule, our bodie, or  
the workes which wee  
performe.

*Examen of Conscience*, is  
to search out our faults

B 4      be-

24 *An Instruct. how to*  
before Almighty God to  
craue pardon, & to améd  
and correct our selues.

*Admiration*, is an excel-  
lent act of Prayer, when  
the soule being in Con-  
templation, commeth to  
wonder, & to be astoni-  
shed at the Wisdome,  
Bouty Parience, & other  
works of almighty God:  
whence do follow Ex-  
clamatiōs, & sometimes  
Extasies, or Rauishmets.

Now taking Prayer  
properlie in the second  
signification, there are  
three sortes of Prayers,

to

*Pray and Meditate. 25*

to witte, Mentall, Vocall, and Mixt. And the reason is, for that in three sorts or manners, a man may speake with Almighty God, by Hart, by Mouth, and with the one and the other together: but we are to vnderstand them well.

*Mentall Prayer* is, when the soule speaketh to God interiourlie, without pronouncing any worde at all, shewing vnto him what she desireth, with the motiō of the lippes; This is true

B 5      and

26 *An Instruct how to*  
and perfect Prayer, & in  
the which God delights  
him, as our Saviour said  
to the Samaritan wo-  
man (S. Iohn cap. 4)  
*God is a spirit, & they that*  
*adore him, must adore in*  
*in spirit.*

*Vocall prayer, is that*  
which is made with the  
voice, forming and re-  
citing the wordes; But  
marke, that this ought  
to proceede frō the hart,  
that is to say, that wee  
must consider the wor-  
des which we speake,  
or haue at the least, in-  
tention



*Pray and Meditate.* 27  
tention to Praye, for if  
one Pray onely with the  
Mouthe, without any  
intétion, vsing no inde-  
uour todriue away dis-  
tractions, and the wan-  
dring of the spirit; such  
Prayer is neither vocall  
Prayer, nor any Prayer,  
but rather sinne, the  
which God reproacherh  
vnto his people by the  
Prophet Esay (cap. 29.  
& in Mat. cap. 5.) saying.  
*This people honoureth mee  
With their lippes, but their  
heart is farre from mee:  
This Prayer therefore,*  
*is*

28 *An Instruct. how to*  
is not called Vocall, be-  
cause it is made onelie  
with the mouth, but  
to be distinguished from  
that which is Mentall:  
because that Mentall  
Prayer is made with  
the heart onelie, and  
Vocall, by adding to  
the thoughts, the wor-  
des also.

*Mixt Prayer*, is as much  
to saye, as composed of  
Mental and Vocal toge-  
ther, and is, when a man  
Prayeth vnto God, part-  
lie by heart, partlie by  
by mouth; so that it is  
not

*Pray and Meditate.* 29  
not mixt Prayer, when  
on prayeth with spirit &  
word together, conside-  
ring or pondering what  
one saith ( as some sup-  
pose ) but it, is Vocall  
Prayer. But mixt Praier,  
is so called, when after  
one hath prayed in spi-  
rit, he doe adde thereun-  
to some prayer by wor-  
des.

of

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CHAP. III

*Of that Which We must do,  
and Whereof We must be-  
ware, to the end, to Pray  
and Meditate Well.*

**T**Here are verie ma-  
nie things which  
further, & are requisite,  
yea, verie necessarie, to  
Pray and Meditate wel;  
& likewise many which  
doe hinder, and wher-  
of we must carefully take  
heede. And this is one  
of the causes, for the  
which

*Pray and Meditate.* 31

which this exercife is fo difficult : it is alfo the caufe , that there are fo fewe in the worlde that doe performe it wel, be-  
caufe we bring not that which the thing requi-  
reth , nor countergarde our felues frō the thin-  
ges that are contrarie ; which thinge , euerie  
one may know, exami-  
ning himfelfe, after wee  
shal haue explicated the  
the fame. Of thefe mea-  
nes and impediments ,  
the R. F. Lewis of Gra-  
nade, hath treated won-  
derfull

32 *An Instruct. how to*  
derfull well, and amplie  
in his second booke of  
Prayer and Meditation.

*The time.*

First, hee must deter-  
mine and set downe, a  
certaine time, to employ  
in this holie exercise e-  
uerie day. And touching  
the same, sundry things  
are to be noted.

1. First that one can-  
not giue a general rule  
for all, to employ thus  
much or thus much time  
because of the great di-  
uersitie of persons. Not-  
withstanding, euery on

accor-

*Pray and Meditate.* 33

according to his estate,  
ought to depute one  
hower, or at the least  
halfe an hower, or two  
howres, or as shal seeme  
best vnto himselfe: and  
withall, to determine  
the howre wherein he  
doe the same, either in  
in the morning, or in  
some other time.

2. Hauing resolved to  
allow so much time vn-  
to Prayer and Meditati-  
on, and at such an houre,  
he must neither omit it  
for any affayre in the  
worlde ( vnderstanding

C

that

34. *An Instruct. how to*  
that this busines is of  
the greatest importance  
of all others, and ought  
to be preferred before al  
others ) nor change the  
same into an other hou-  
re; for the subtile enemy  
endeuoureth to haue it  
deferred to another time  
more incōmodious , to  
render the Praier & Me-  
ditarion so much the  
worse, or wholly to for-  
sake it: nor to cut off, or  
shortē the time designed  
whereof shall be spoken  
after. Neuerthelesse, this  
ought to be vnderstood,  
sauiing



*Pray and Meditate.* 35

sauiug obedience & charitie : for if whilest we pray, either our Superiour cal vs, or some worke of Charitie presents it selfe to assist our neighbour, wee ought then to leaue Prayer, vnderstanding that Almighty God wil haue it so, & we shal haue the greater merit.

3. When such a case shal happē, that we leaue for iust caule, one parte, or al our Praier, we must not forget to recompence the lame, and to doe it some other time,

36 *An Instruct. how to*  
on the same daye, if it  
may be possible: euen as  
he who hauing bin let-  
ted to dine at his accu-  
stomed houre, doth not  
forget to take his refe-  
ction afterwardes.

4. The time most pro-  
per to attend to Medita-  
tion and Mental Praier,  
is the Mid-night, becau-  
se of the great silence &  
quietnesse thereof. Af-  
ter this time, the Mor-  
ning houldeth the secōd  
rancke, after we are vp,  
& before wee set hand  
to any other worke or  
studie

*Pray and Meditate* 37

studie. For in the first place ( as our Saviour saith in S. Matthew, cap. 6. ) Wee must first be-fore al things , seeke the kingdom of God. And after the Morning, the most proper time is the Euening before supper.

5. Furthermore , a fit time to pray and Meditate is, when the Spouse calleth the soule interiourlie, & preuenteth her with his heauenlie grace, in such sort that shee findeth her selfe wholly disposed to pray and

C 3      Con.

38 *An Instruct. how to*  
Contemplate. As also  
when the soule longeth  
and desireth to make her  
prayers: as the bodie,  
which hath an appetite  
to eate.

Moreover, on Holie  
daies, we must attende  
a longer time to Prayer  
and Contemplation, and  
to doe no other thinge  
on those dayes, if it be  
possible, because for this  
they were ordained and  
instituted. And by how  
much the solemnitie, &  
the misterie which is ce-  
lebrated is greater, by so  
much

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39 *Pray and Meditate.*

so much more the more  
ought wee to giue our  
selues to this holie exer-  
cise.

*The Place.*

There must likewise  
be a proper place, & the  
best, is the most secrete  
and remote from noise,  
as God him-selſe hath  
taught vs., both in the  
new Testament, and in  
the Olde. *I will lead him*  
(saith the Prophet Ose,  
cap. 2.) *into the desert, &*  
*there will I speake to his*  
*hart.* And our Saviour  
in the Gospell of Saynt  
Matth.

40 *An Instruct. how to*  
Marth. cap. 6. When  
thou shalt pray, enter in-  
to thy Chamber, and  
having shut the doore,  
pray to thy Father in  
secret. And albeit this  
may be vnderstood spi-  
ritually, as much to saye:  
enter within thy selfe,  
and shut the gate against  
all other affaires and co-  
gitations, yet there is  
no doubt, but it is to be  
vnderstood also accor-  
ding to the letter. Where-  
fore wee must shut the  
gate that none disturbe  
vs, and with all the win-  
dowes

*Pray and Meditate.* 41  
dowes, because the place which is obscure, is the more proper and most doth aide the exercises of the spirit.

Also the Church or Chappel (prouided ther be no noyle ) is a place verie proper to Pray & Contéplate, especialy if the B. Sacramēt of the Altar be there. But if enery one ought to haue in his owne house, a deuout Oratorie, there to withdraw himselfe and to make his deuotions.

C. 8.

CON.

42 *An Instruct. how to  
Contrition and bodelie  
Chastisement.*

Pennance doth mar-  
uellously helpe to praye  
well, as well the inte-  
rior, which is to haue  
Contrition, Compun-  
ction and sorrowe for  
finnes, as the exterior,  
which is to mortifie the  
flesh by Fastinges, Disci-  
plines, Haire-cloth, and  
other austerities, to ren-  
der it subiect vnto the  
spirit, & by how much  
the more any one shall  
loue these two sortes of  
pennance, so much the  
better.



*Pray and Meditate. 43*

better will he make his  
Prayers & meditations.  
And contrariwise, who  
is no great friend ther-  
of, it impossible that he  
praye wel, or that he ad-  
uance him selfe in spiri-  
tual exercises; For Pray-  
er and Mortification, be  
inseparable companiōs.  
Euerie one therefore,  
ought to informe his  
Ghostlie father, what  
hee doth in this case, &  
to do nothing without  
his aduise and approba-  
tion. *Abstinence.*

Amongst exterior  
pennan-

44 *An Instruct. how to*  
Pennances, Abstinence  
& Fasting do helpe thee  
most to pray and Medi-  
tate well, because Absti-  
nence doeth easilie ele-  
uate the spirite vnto Al-  
mightie God, as Holie  
Church singeth in time  
of Lent: & contrarywi-  
se, the bodie being filled  
with meate, doth ren-  
der the spirit vnapt to  
his functions. Where-  
fore, who so desireth to  
vnite him-selfe with  
God by Prayer & Con-  
templation, it behoueth  
that he be very sober in  
his

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45 *Pray and Meditate.*

his eating & dringing, & that he haue great regard to the quantitie, quality, & maner of eating, repressing & mortifying his sensualitie, as much as hee may; being wholly perswaded (as true it is) that the sensual man can neuer Pray nor Meditate wel, because the flesh & the spirit are things contrary. And this sobriety, is especiallie requisite in the Euening, to the end to be the better disposed to attēde to deuotion in the Morning.

*sy-*

46 *An Instruct. how to*

*Silence and keeping of  
the senses.*

No lesse requisite and  
necessarie is, the careful  
keeping of the Tongue,  
and of the other Senses,  
as the Seeing, and the  
Hearing; Because curio-  
sitie to see and to heare,  
causeth distraction, and  
hindereth deuotion (and  
to talke much, a great  
deale more.) as contra-  
rie, taciturnitie, and not  
to care to see and to  
heare, dooth greatlie  
helpe to conserue the  
same

*Pray and Meditate* 47

same wherefore, who  
so desireth to profite in  
this holie exercise ought  
to be verie vigilant, to  
keepe these gates or  
passages carefully shut,  
to wit, the mouth, the  
eyes, and the eares,  
and to liue, as much  
as he may, as one dūbe,  
blinde, and deafe.

*Solitude, Recollection, and  
Iaculatorie Prayer.*

For the selfe-same rea-  
son, Solitude & Recol-  
lection of a mans selfe,  
are singular helpes to  
Pray and Meditate wel,  
that

48 *An Instruct. how to*  
that is to say, to be reti-  
red, and to loue his chā-  
ber, and not to conuerse  
with men no more then  
necessitie doeth require.  
Also alwayes to cōrayne  
him within himselfe, &  
recollected in the pre-  
sence of Almighty God,  
euē admidst exterior oc-  
cupatiōs, vsing oftē lacu-  
latory Praiers, which is a  
thing exceeding profita-  
ble; For in so doing, whe  
the time of Prayer ap-  
procheth, a man is who-  
lie disposed, foorth with  
entreth & findeth what  
he

Pr  
he  
rie,  
stra  
of  
find  
pain  
fille  
of  
ride  
M  
also  
wh  
Pra  
to  
res  
wh  
wh

*Pray and Meditate* 49

he desireth. But contrarie, the man that is distracted, when the time of Prayer arriueth, he findeth in himselfe great paine, hauing his spirit filled with diuers fancies of which hee cannot ridde himselfe.

*Multitude of affaires.*

For the same cause also, one of the things which do most hinder Prayer & Meditation, is to haue ouermanie affaires and occupations, what soeuer they be, in which the time passeth,

D and

30 *An Instruct. how to*  
and distraction entreth,  
and our vnderstanding  
becometh drye and taste-  
lesse towardes spirituall  
things. Wherein oft-  
times the enemy be-  
guyleth, and pernici-  
ouslie deceaueth sundry  
zealous seruants of Al-  
mightie God, making  
them to addict themsel-  
ues ouermuch to such  
affayres, and to forget  
themselues, or at the  
least to post-pose their  
owne saluation, or ad-  
uancement in spirit, vn-  
der the pretext of the  
ho-



*Pray and Meditate. 91*

honour of God, good of  
soules, charity, obedien-  
ce, and the like, and see  
not the poore whom  
they oppresse, doing cō-  
trarie herein to the will  
of God, and perverting  
both the order of Cha-  
ritie and of nature, by  
the which we are bound  
to loue our selues much  
more thē others. **W**her-  
fore it is necessarie, that  
euery on beware of this  
deuillish deceit, & that  
he do not ouer-burden  
himselſe, to the ende he  
may attēde to Prayer &  
Meditation. In-

52 *An Instruct. how to  
Interior peace.*

As the Bridell and Mortification of the exterior senses , is altogether necessarie to Praye and Meditate well ( as hath bene said ) so likewise at the mortification of his inward passions, contergarding himselfe from all vnquietnesse, trouble , and vexation, and from all dilordinate affection towardes any creature what soeuer, keeping him-selfe allwayes in true peace and trāquility of spirit without

*Pray and Meditate.* 53  
outloosing the same for  
any event or worldly ac-  
cident ; For it written  
( Psal 75. ) *Factus est in*  
*pax locus eius.* God doth  
lodge in the place of  
peace; and into troubled  
waters, one cannot see  
clearly.

*Spirituell Lecture and  
Healtb of the body.*

Spirituell Lecture,  
doeth greatlie helpe,  
Prayer and Meditation,  
wherefore it behooueth  
to haue spiritual bookes,  
and sometimes to serue  
a mans selfe of them, ac-

D3 cor-

54 *An Instruct. how to*  
according to the opportu-  
nitie and necessitie of e-  
uerie one. Of this lecture  
and bookes, shall be  
spoken in his place.

Health, and the good  
estate of the bodie, is as  
much necessarie vnto  
this exercise, as any o-  
ther thing, because if the  
bodie which is the in-  
strument of the soule in  
its functions, be not  
well, the soule cannot  
pray and Meditate well;  
Euen as if the Penne be  
il made, the writers shal  
write nothing to the  
pur-

*Pray and Meditate.* 55  
purpose especiallie heed  
must be taken, that the  
heade be well disposed.

*Discretion With a right  
intention.*

Albeit that to this exercise of Prayer, and Meditation, a man must bring all possible diligence, enforcing himselfe to performe from point to point, all that which is required, nevertheless, he must diligentlie take heed of

D 4                      indis-

56 *An Instruct. how to*  
indiscreete violence, in  
the soule, or to the bo-  
die, which is, diaboli-  
call illusion, to hinder  
vs afterwarde to pray :  
as to obtaine teares by  
force, to constrain the  
bodie, to set one his  
knees, and to ouercome  
himselſe ; but hee must  
rather carrie himselſe,  
sweetly and humblie, &  
and saye with the Pro-  
phet (Psal. 48.) *Audiam*  
*quid loquatur in me Domi-*  
*minus Deus.* I will listen  
what my Lord God  
saith within mee.

Beside

*Pray and Meditate. 57*

Beside this, hee must haue herein, as in euery other thing, a good & holie intention, not seeking him selfe, or his proper gust and consolation, but purely the honour, and good pleasure of Almighty God.

*Simplicitie, Humilitie, Reuerence, and Puritie of Conscience.*

Simplicitie ought to be the companion of prayer, not searching curious things in Meditation, as are rare conceptions, or eleuated vi-

D 5      lions,

58 *An Instruct. how to*  
visions for God please  
him not with the curi-  
ous, but with the simple.  
*Et cum simplicibus sermoci-*  
*natio eius* (Pro. 3.) & the  
simple are more capable  
of Prayer & Meditatio.

Also Humilitie, and  
both inward and out-  
ward Reuerence, pro-  
strating himselfe before  
God, in hart, and in bo-  
die (yet with the afore-  
said discretion) remem-  
bring himselfe, that he  
is in the presence of the  
deuine Maiestie, as her-  
after shall be sayde.

Prayer



*Pray and Meditate.* 59

Prayer likewise requir-  
eth a great puritie of  
Conscience, and a life  
that is holie, for *Beati  
mundocorde*, Blessed are  
the cleane in heart (Mat.  
5.) Those which haue  
their hart pure & cleane  
are capable to see All-  
mightie God. This is the  
cause, that those who  
haue a large Conscience  
and make no great ac-  
count of faults, which  
are but litle in their con-  
ceit, shall neuer attaine  
to be men of Prayer.

*Con*

60 *An Instruct how to  
Conference With others  
preparation, and per-  
seuerance.*

It serueth also to pray  
well , to confer with o-  
thers , and to talke and  
discourse of spirituall  
thinges, and concerning  
deuotion. For such dis-  
courses doe enkindle the  
heart, as witnessed the  
two Disciples which  
went to Emaus, and our  
Saviour with them, di-  
scourfing of the myste-  
rie of our Redemption.  
( Luc. 24. 13. ) Wher-  
fore those parsons who  
please

*Pray and Meditate.* 61  
please them selues to  
speake of other things,  
shal neuer haue the gra-  
ce to Praye and Medi-  
tate well.

Finallie, two thinges  
are more necessarie then  
all others: diligent Pre-  
paration before Prayer,  
(whereof shal be spo-  
ken in his place) & per-  
seuerance, continuing  
vntill the last hower of  
our life, this so impor-  
tant and hard an enter-  
prise, and that with a  
great confidence in Al-  
mightie God, and di-  
Ds trust

62 *An Instruct. how to*  
trust of himselfe, and  
surmounting all maner  
of difficulties which  
may present themselves  
Whereunto may be ap-  
plied, that which our  
Saviour layeth, we must  
Praye alwayes, and not  
be wearie. (Luc. 18.)

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## CHAP. VI.

*How Mentall Prayer is to  
be made.*

**M**entall Prayer, is  
a Colloquie or  
interiour speech of the  
soule

*Pray and Meditate.* 63  
soule with Almighty  
God speaking to him in  
spirite, what she will,  
without exteriour wor-  
des.

This may be done in  
two manners. The one  
is, when the soule for-  
geth of her selfe, that  
which she speaketh to  
Almightie God, as say-  
ing vnto him interiorly.  
My God, thou hast done  
vnto me such infinit  
good, &c. I wretch  
that I am, I am not  
worthie, &c. Giue me  
me grace &c.

The

64 *An Instruct. how to*

The other fashion is, to passe in spirit, some vocall Prayer, as the *Pa-ter noster*, &c. or any other that one hath by heart, from one ende to another, presenting vnto God the demandes and thinges contained in the wordes of the same Prayer.

In prayer, that is to saye, in speaking to God, one doth, and ought to doe, three thinges ordinarilie; Thanke, Demaund, and Offer. Demaund consisteth in two thinges

*Pray and Meditate.* 63  
things in general, either  
to demaund pardon, or  
some other grace, good,  
vertue, or other thinge  
which we desire: To  
doe all which, wee  
wil a litle shew the pra-  
ctise.

---

CHAP. V.

*How we must render Thankes vnto God.*

**T**O render Thankes  
to Almighty God  
a man must haue, and  
know without booke,  
two Rolles of Benefits.

E The

66 *An Instruct. how to*  
The one of generall Be-  
nefites, which may be  
these Seauen. Creation,  
Conseruation, Redem-  
ption, Faith ( or the be-  
ing a Christian ) Iustifi-  
cation ( to haue expe-  
cted my repentance, and  
pardoned my sinnes ).  
The Communion of  
his most sacred bodie.  
And Vocation to his ser-  
uice.

The other, of parti-  
cular, which euerie one  
himselfe may make, as  
to be borne of honest fa-  
ther and mother.

To



*Pray and Meditate* 67

To haue a good complexion and health. To haue bene deliuered from some sicknesse, danger, or other like ; and considering a litle euery Benefite, there is matter enough to render Thankes and to stay himselfe in Prayer.

And more in generall, a man may render thankes in this fashion, for the goods of Nature, of Grace, and for those acquired ; Of the soule, of the Bodie , and for Exteriour.

To

E 2

of

---

CHAP. VI.*Of Petition, or Demaund.*

**I**N a demaunde there are foure points, to wit; what things wee ought to demaund; For whom; Of whom; And how. And we must doe all things wel, to the end we may obtaine that which we demaund.

That which we ought to demand, is contayned in our Lords Prayer. But besides these generall  
de

*Pray and Meditate.* 69  
demaunds of the *Pater  
noster*, which wee ought  
dailie to make in the first  
place: euery one ought  
also euerie daye to de-  
maunde of Almightye  
God, some particu-  
lar thinges, which are  
needfull vnto him, ha-  
uing a rolle or list of  
them, and knowing the  
by heart, to serue him-  
selfe thereof in Mentall  
prayer: as for example.

*A Rolle or Liste of parti-  
cular Demaunds.*

1. To demaund gra-  
ce, well and duellie to  
per-

70 *An Instruct. how to  
performe his office.*

2. To employ the  
time well.

3. To obtaine the per-  
fection of his estate and  
profession.

4. To vanquish some  
vice, and to extirpate  
some imperfection.

5. To Demānd some ver-  
tu wherof on hath most  
necessity especialy Chari-  
ty & humility, or the gift  
of Prayer, or of greater  
Faith, saying with the  
Apostles (Luc. 11.) *Lord  
teach vs to pray.* And Luc.  
17. *Lord increase faith  
in vs.*

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CHAP. VII.

Whereof vve must De-  
maund pardon

**O**Ne may demaund  
in generall, pardon  
of all his offences; or di-  
uide them into three  
partes, asking pardon  
of all the euill that one  
hath done: and of all  
the good, which he hath  
left vndone. And of all  
the time one hath em-  
ployed ill. Another  
generall fashion is;

E 4 to

72 *An Instruct. how to*  
to aske forgiuenesse of  
our euill Thoughtes,  
Wordes, and workes.  
And of the Omission of  
good Thoughtes, Wor-  
des, and workes.

In particular, to fixe  
his minde vpon these  
foure points.

1. The Comman-  
dements of Almighty  
God and his Church.

2. The leauen Capi-  
tall finnes.

3. The three facul-  
ties of the soule ; Vn-  
derstanding, Memorie,  
and Will.

4. The

*Pray and Meditate. 73*

4. The five Sences of the Bodie, Seeing, Hearing, Smelling, Tasting, and Touching.

For in these foure subjects are comprehended all the finnes which a man may commit in his whole life: and discour- sing vpon each of these points, on after another, to demannde pardon in particular, for finnes committed, against such or such a Commande- ment; and in such a sort of sinne, and with such a Facultie or Sence.

And

74 *An Instruct. how to*

And beside this, euery one may adde the sinnes proper to his estate and office.

*A Rolle or list, of those for whom vve ought to Pray.*

In generall we ought to pray for all, as our Lorde hath very well shewed vs in the Prayer which hee hath taught vs: and for some more in particular. This example may serue euerie one.

I. For all the Holy Church, and namelie for our Holie Father the  
Pope



*Pray and Meditate.* 75

Pope, Prelates, and all Ecclesiasticall persons.

2. For the reduction of Heretickes, and Conuersion of Infidels.

3. For all the whole Kingdome, and namelie for the King, and our Princes.

4. For all Lordes and Christian Princes.

5. For our Superiours, Gouvernours, and Magistrates.

6. For our Benefactors liuing & departed.

7. For the soules in purgatorie.

8. For

26 *An Instruct. how to*

8. For all those which are in our charge.

9. For our enemies, and aduersaries.

10. Then in particular, for such and such living or departed, and for them also who haue recommended them selues vnto our Prayers.

This Prayer which is made for others, is very agreeable vnto almighty God, as S. Chrysostome saith: and we both ought, and are bound thereunto, and therefore must euerie day, duellie  
dis-

*Pray and Meditate.* 77  
discharge our selues of  
the same.

It may likewise be noted, that as we pray and demaund for others; so may we render thanks and offer for others: For example.

To render thanks vnto Almighty God, for all the benefits which hee hath done to all the Angels, and to all men, and especialie, to his B. Mother.

Also, to all Christians.

To all Religious persons;

78 *An Instruct. how to*  
sons; vnto this realme:  
to this Person, and to  
that, considering the  
the persons, and the Be-  
nefites some what in  
particular, and rendring  
thankes to Almightye  
God for euerie benefite,  
in the selfe-same fashion  
that we render thankes  
for our owne selues.

*A Rolle or List of Patrons,  
Which wee ought to  
Pray vnto.*

Euerie one ought to  
haue a Rolle or List of  
Patrons, and to pray de-  
uoutlie vnto them every  
daye:

*Pray and Meditate.* 79  
daye : This for exam-  
ple , may seeme pro-  
per.

1. Our Ladie.

2. After our Ladie,  
our Angell Gardien.

3. The Saint of whom  
euerie one beareth the  
name.

4. Afterwardes, the  
Saintes to whom one  
hath most deuotion.

5. The Saint or Patron  
of the place or countrie  
whereof one is : As also  
the Angell who hath  
the charge of the said  
place or country.

6. The

80. An Instruct. how to

9. The Saint of the present day.

7. The Religious persons, may put in the fifth or fourth place, the Saint or Founder of their order.

*The manner How we ought to demaunde.*

To obtaine that which we demaund, three things there are which greatlie helpe.

The first is, that in demanding any thinge of Almightye God, we must actually exercise *Faith*, considering that  
hee

*Pray and Meditate.* 8  
hee can doe all things.  
*Hope*, considering his  
great bountie, and ha-  
uing a desire and confi-  
dence to obtaine our  
demaund. And *Charitie*,  
demanding such a thing,  
for the desire we haue  
of the honour of God,  
of our owne saluation,  
and of our neighbours.

2. The second is, in  
demaunding, to vse Ob-  
secrations, as we see in  
the Litanies, and suppli-  
cations of the Church.

3. The third is, to ad-  
immediatlie thereunto,  
F the

32 *An Instruct. how to*  
the Intercession of the  
Saints, who can much  
better then we, obtaine  
that for vs, which we  
doe not merit.

*That which vve ought to  
offer and how.*

We must offer vp vn-  
to Almighty God, all  
tha which he hath gi-  
uen vs, and doth daylie  
giue vs, our Being, our  
Life, our Soule, our  
Bodie, our exteriour  
goods, our thoughts our  
wordes; and our works.

Item, to offer vnto  
his Sonne, his pretious  
Blood,



*Pray and Meditate.* 83

Blood, his death & passion, his Merits, and his wonderfull workes.

Itē al the good workes of his sacred Mother, of al his Saints, & of al deuout & Godly people, and of all the Church, since the verie beginning of the worlde.

And thē to offer al this, as wel for our selues, as for all others in general and in particular, in the selfe-same fashion, as wee haue said before, speaking of Thankesgiuing, & of Demaund.

F 2      We

84 *An Instruct. how to*

We must then doe al  
these things Mentallie;  
Thanke, Demaund, &  
Offer for our selues, and  
also for others, for of  
this sorte of Prayer, we  
speake at this present;  
And it is an excellent  
meanes to remaine and  
continue long time in  
Prayer.

It is further to be no-  
ted, that these things are  
to be done in certaine  
times every day: as in the  
Morning after Medi-  
tation, or in hearing  
Masse, or after Masse  
and,

*Pray and Meditate* 85  
and to keepe herein  
good order, to the ende  
we fayle not: for other-  
wise we doe easilie for-  
getthem, but being a  
litle accustomed therto,  
there is no difficultie.

That which resteth  
of Mentall Prayer, shall  
be touched hereafter,  
where wee will treat  
of Colloquies.

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## CHAP. VIII.

### *Of Mixt Prayer.*

**M**ixt Prayer, is pro-  
perlie so called (as  
F 3 we

86 *An Instruct. how to*  
we before have ex-  
plained ) when one  
prayeth a litle Mentally  
and a litle Vocallie ; as  
if after I haue prayed in  
spirit, for the soules in  
Purgatorie, I should re-  
cite by mouth the praier  
*Fidelium Deus omnium*  
*Conditor.* And this sort of  
Prayer, is much more  
easie, then Meditation  
and Mentall Prayer, and  
in particular, a man may  
serue himselfe therof,  
at such time as one finds  
not himselfe disposed in  
Soule, or Bodie, to Me-  
ditate

*Pray and Meditate.* 87  
dicate & to Praye Men-  
lie.

1. First, one may pray  
in this fashion, vpon  
the Commandements  
of Almighty God, and  
of the Church: as for  
example: To take the  
first Commandement  
of the Decalogue, and  
to consider how euilly  
we haue obserued the  
same for the time past,  
reducing a litle, to me-  
morie, the sinnes that  
one hath committed a-  
gainst this Comman-  
dement, and to aske

F 4      for-

88 *An Instruct. how to*  
forgiuenesse in heart  
Mentallie; and after, to  
recite our Lords Prayer  
and to doe the same, on  
each Commandement.

2. To make the same  
discourse vpon the seauen  
capitall finnes. And  
first, to reduce to memory,  
the finnes of Pride  
and the sundry wayes  
that one hath offended  
in this sorte of sinne, &  
to aske forgiuenesse for  
the same in spirit: and  
then to adde the *Pater  
noster* vocallie.

3. Vpon the three Faculties

*Pray and Meditate.* By  
culties of the soule, the  
Memorie, the vndersta-  
ding, and the will, vsing  
the same fashion to Pray  
Mentallie, and Vocallie,  
after we haue a litle con-  
sidered, as for example.  
Wherefore almightie  
God, hath given me  
Memorie, and the sinnes  
which I haue committed  
in this facultie, not em-  
ploying it as God hath  
willed mee, but doing  
the contrarie: And in the  
same sorte, of the vnder-  
standing and the will.

4. The like is to bee  
F s done

90 *An Instruct. how to*  
done vpon the five Sēces  
of the bodie, the Sight,  
the Hearing, the Smel-  
ling, the Tasting, & the  
Touching.

5. The same sort of  
Prayer, a Religious per-  
son may vse vpon the  
Rules of his Order and  
Office. And euerie per-  
son, may easilie and pro-  
fitable apply the same  
to his Estate and Office.

CHAP.



**CHAP. IX.**

*Of Vocall Prayer.*

**V**ocall Prayer is  
two-fold ; The  
one Publique, to wit, the  
Canonicall houres and  
Psalmes: The other Pri-  
uate , as the Office of  
our Ladie , the Bedes, &  
and the like. The first, is  
of Obligation : The se-  
cond is often made of  
deuotion, and someti-  
mes also of Obligation,  
as whē it is enioyned for  
Penance

92 *An Instruct. how to*  
Penannce by the Con-  
fessar, or else by Statute  
or Vowe. Both to the  
one, and the other, we  
are to bring due prepa-  
ration & attention, ob-  
seruing three things.

1. At the beginning,  
or before hee beginne  
Vocall Prayer, to retire  
himselſe a part, or to en-  
ter into himſelſe, & lift-  
ing vp his hart to Al-  
mightie God, to offer  
vnto him this worke, to  
his honour and glorie,  
beſeeching him to aſſiſt  
vs. &c. And to this ende  
one

*Pray and Meditate.* 93  
may saye ; *Actiones no-  
stras, &c.*

2. In the progresse of  
this Prayer , hee must  
doe two thinges ; The  
one, to pronounce the  
wordes distinctly, with-  
out making ouer-much  
halte ; The other, some-  
times ( as at the *Gloria  
Patri* of the Psalmes, and  
at the ende of euerie ten  
of the Beades ) to renew  
his attention , that is to  
say, to rectifie himselfe,  
if he hath bene distract-  
ed, and to goe forward  
with a new deuotion.

3. Ha-

94 *An Instruct. how to*

3. Having finished, to render thanks, & craue pardon for the faultes which one hath committed in praying.

An excellent forme of Vocall Prayer, is this; To recite our Lordes Prayer, (and the same is to bee vnderstood, of all other prayer) saire & softly, word by word, & pronouncing each word, to pause or employ so much time, as the naturall breath of a man can last, in such sort or wile, that the wordes do follow-

*Pray and Meditate* 95

low or march together,  
with the feuerall brea-  
things ; provided, that  
whilest on pronounceth  
the wordes outwardlie,  
he must inwardlie con-  
ceau the signification of  
the worde, or the excel-  
lency of the personage, to  
whō on speaketh. or our  
owne vilitie, one may  
stay himselfe, praying af-  
ter this fashion, as long  
as one wil, reciting sun-  
drie other Prayers, or  
repeating the same.

This sort of Prayer  
is verie good, easie,  
full

96 *An Instruct. how to*  
full of deuotion, & not  
subiect to distraction; &  
ought euerie day to be  
put in practise, not in  
saying the Breuiarie, or  
the Beades (for it would  
take vp too much time)  
and saying at the least  
a *Pater* and *Aue*, and that  
especialie at the end of  
Meditation, after wee  
haue made the Mentall  
Colloquie.

When one is in iour-  
ney, and euerie time  
that one cannot conue-  
niently Meditate, then  
may one serue himselve  
of

*Pray and Meditate. 97*

of this sorte of Prayer,  
the which is very easie,  
and may be made euen  
in going.

The Supplications of  
Holie Church, which  
wee call the Litanies, is  
a kinde of vocall Pray-  
er, very ancient, and ve-  
rie proper, which com-  
prehendeth the suffra-  
ges of Saints, Obsecra-  
tions, and all sorts of re-  
quests, for our selues, &  
for our neighbours,  
quick, and dead, and for  
all estates: and therefore  
all Christians ought of-

G

ten-

98 *An Instruct. how to*  
tentimes recite them.

The Prayers also  
which we call Collects,  
are verie good, deuout,  
and holie, whereof one  
must serue himselfe, es-  
pecially when one will  
demande some particu-  
lar grace, or praye for  
some necessity, which  
presenteth it selfe, as,  
for Peace, for the Sicke,  
for those that are in  
voyage, and the like: and  
are to be found, at the  
end of the Missal, and  
in the Office of our  
Ladie.

Like-



*Pray and Meditate.* 99

Likewise it is good in prayinge vnto some Saint, to present vnto Almighty God, and to recite the proper Prayer or Collect of the same Saint: and, if hee haue not a proper Collect, to take the Common.

## CHAP. X.

*Of the Beades.*

**A**mongst all other Prayers, as well Vocall, as others; the first and principall is, the *Pater noster*, and

G 2 after

100 *An Instruct. how to*  
after this, the Aue Ma-  
rie. For this cause (be-  
sides sundrie others) the  
Beades, or Crowne of  
our Ladie, is an excellēt  
forme of Praier, as being  
composed of these two  
Prayers.

Now to recite de-  
uoutlie and fruitfullie  
the Beades: First one  
must obserue the three  
precepts before men-  
tioned, touching Vo-  
call Prayer.

Besides this one must  
(whilst one reciteth the  
Aue Maries) haue his  
thoughts

*Pray and Meditate.* 101  
thoughts fixed vpon  
some good and whol-  
some thinge, as vpon  
Death, vpon Hell, vpon  
Heauen, his finnes, and  
principallie vpon the  
mysteries of our Re-  
demption, which are  
contayned in the life of  
our B. Lord, and of our  
Ladie.

For this cause or rea-  
son, B. Saint Dominike  
chose fifteene Mysteries  
of the Rosarie, perswa-  
ding the whole worlde,  
to contemplate and  
consider them in saying  
G 3 the

102 *An Instruct. how to*  
the Beades . Wee must  
thē haue them & know  
thē by heart, the which  
is very easie.

*The Mysteries of the  
Rosarie.*

*Five are called Ioyfull.*

1. The Annūciation  
of the Angell. 2. The  
Visitation of our Ladie.
3. The Natiuitie of our  
Lord . 4. The Presen-  
tation in the Temple.
5. How he was founde  
disputinge amongst the  
Doctors.

*Five are called Dolefull.*

1. The Prayer in the  
Gar-

*Pray and Meditate.* 103  
Garden. 2. The whippinge at the Pillar. 3. The crowninge with Thornes. 4. The carying of the Crosse. 5. The Crucifying.

*Five are called glorious.*

1. The Resurrection of our Lord. 2. His Ascension. 3. The coming of the holy Ghost. 4. The Assumption of our Ladie. 5. Her Coronation.

The practise & fashion to say the Beades vpon these fifteene Misteries,  
is

102 *An Instruct. how to*  
the Beades . Wee must  
thé haue them & know  
thé by heart, the which  
is very easie.

*The Mysteries of the  
Rosarie.*

*Five are called Ioyfull.*

1. The Annūciation  
of the Angell. 2. The  
Visitation of our Ladie.
3. The Natiuitie of our  
Lord . 4. The Presen-  
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*Pray and Meditate.* 103  
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*Five are called glorious.*

1. The Resurrection of our Lord. 2. His Ascension. 3. The coming of the holy Ghost. 4. The Assumption of our Ladie. 5. Her Coronation.

The practise & fashion to say the Beades vpon these fifteene Misteries,  
is

104. *An Instruct. how to*  
is double, or two fould.  
The one is, vpon one  
*Pater noster*, & ten *Aue*  
*Maries*, to consider one  
mysterie, that is to saye,  
whilst one saith one  
*Pater noster*, and ten *Aue*  
*Maries*, alwaies to haue  
our thought vpon that  
mysterie; As, at the My-  
sterie of the Incarnatiō,  
to thinke vpon the An-  
gell, vpon our Ladie,  
and vpon their dis-  
course &c.

The other is, vpon  
each mysterie, to say on-  
lie one *Aue Marie*, that  
is



*Pray and Meditate.* 105  
is to saye, recite one *Aue Marie*, considering the Annuntiation, another considering the Visitation, & so consequētly, and to make the round of these fiftene, so manie times, as till all the Beades be finished.

One may also collect fiftie or sixtie mysteries, and principall workes of the life of our Lorde, from the Annuntiation, vnto the Ascention; and vpon each one, to say an *Aue Marie*: allwaies remembring to say a  
*Pater*

106 *An Instruct. how to*  
*Pater noſter*, at the be-  
ginning of euery ten.

*A forme of Meditating, in*  
*ſaying the Beades.*

There are ſundrie o-  
ther manners of ſaying  
the Beades, wee will  
content our ſelues here  
to ſet downe one other  
onely, the which con-  
ſiſteth in conſideringe  
our finnes; and the foure  
laſt thinges of Man, and  
is this.

One muſt imagine,  
that the Beades which  
one hath in his hande,  
are coloured, and that  
theſe

*Pray and Meditate. 107*

these colours represent vnto vs , the matter which we desire to consider, in recitinge the Beades.

To imagine the first tē graines, which are on the Beades, as if they were of diuers colours, white, black, red, green, yellow, tawny, &c. The second, of a pale colour. The third of a red colour. The fourth, of a blak colour. And the fift, of the colour of gould.

That is to say in saying the first ten, which  
are

108 *An Instruct. how to*  
are of diuers coloure, to  
reduce into memorie,  
the multitude & diuer-  
sitie of thy sinnes, which  
thou hast committed in  
thy whole life, crauinge  
pardon of Almighty  
God, by the intercession  
of our B. Ladie.

In saying the second  
ten, which are of Pale  
colour, to represēt vnto  
thy selfe the memory of  
Death.

In sayinge the third  
ten, to thincke of the  
terrible day of Iudge-  
ment.

In

*Pray and meditate. 109*

In saying the fourth  
of the paines of Hell.

And in the fifth of the  
glorie of Heauen.

And who so would  
saie in this sort, the Bea-  
des of sixtie three *Aue*  
*Maries*, let him adde to  
the sixt ten, of the co-  
lour of Siluer, represen-  
ting to his thought, the  
puritie of our B. Ladie.

Thus to say the Bea-  
des, is Vocall Prayer, to  
the which one may pro-  
fitable adioyne Mental  
Prayer and Meditation,  
at the beginning & en-  
ding

In

110 *An Instruct. how to*  
ding of euery tē, resting  
himselſe ſometime; to  
meditate ſome miltary,  
and to pray Mentally.

## CHAP. XI.

*Of Iaculatorie Prayers.*

**S**Aint Auguſtine (in  
*his Epiſt. 121. ad Pro-*  
*bum*) calleth Iauclato-  
rie Prayers, certaine  
briefe Prayers and Ele-  
uations, or dartinges of  
the ſpirit, into Almight-  
ie God; as for example  
in ſaying: *Deus in adiu-*  
*torium meum intende.* All  
ſuch

*Pray and Meditate.* 111

such Prayers may bee both Mentall and Vocal. Mētall, inuoking inwardly Almighty God, vnto our succour, and pondering in spirit, the meaning and contents of the same sentence; *Incline to myne aide, o God.* Vocall, pronouncing with the mouth the same wordes, either in Latin, or in the vulgar tongue.

These Iaculatorie Prayers are very profitable, as well to entertaine vs in continual deuotion,

112 *An Instruct* how to  
uotion, and in the pre-  
sence of Almighty God,  
as to accomplish that  
which our Lord hath  
said: *Pray alwaies*. Where-  
fore we must not mar-  
uell when we heare say  
that S. Bartholomew  
praied a hundred times  
a day, and a hundred ti-  
mes in the night; Also  
S. Martha, and S. Apol-  
linus Abbot, and sun-  
drie other Saints, who  
wholly gaue themsel-  
ues to Prayer; for this is  
most easie (so farre off is  
it from being impossi-  
ble)



ble) by the meanes of these Iaculatory, Mental, or Vocall prayers, especially, sith Prayer is nothing else, then an eleuation of the minde vnto Almighty God, which may be done an hūdred times an houre; and our Lordes Prayer, was expressly giue vnto vs so brieft, to the ende, that euery Christian might present it to God a hundred times a day, if so he will.

Euerie spirituall man then, ought to take the  
H paines

114 *An Instruct. how to*  
paines to accustome  
him selfe to these Iacu-  
latorie Prayers. And to  
remember him selfe, a  
good meanes it is, eue-  
rie time that one hea-  
reth the clocke, from  
the Morning, vntill the  
Euening, to make a Iac-  
ulatory Prayer, both by  
heart and mouth, being  
all alone. Whereunto,  
also would greatly ser-  
ue, that euerie one doe  
select some sentences,  
most pleasinge vnto  
them, taking them prin-  
cipallie, out of the sa-  
cred

*Pray and Meditate.* 115  
cred Psalmes, and to  
take each day, one for  
practise.

And for as much as  
the *Pater noster* is truely  
our dailie bread; it shall  
be very good to take  
for Iaculatorie Prayers,  
the seuen Petitions con-  
tayned in the same, eue-  
rie day one; As one  
Sundaye, to repeate  
manie times, both by  
heart and mouth, *San-  
tificetur nomen tuum*.  
One Munday, *Adueniat  
regnum tuum*: and so of  
others.

H 2

The

116 *An Inſtruct. how to  
The Excellencie of our  
Lords Prayer.*

And note I beſeeche  
you, the perfection and  
excellency of this diuine  
Prayer, how the ſame  
fitteth all ſorts of Pray-  
ers, to wit, Mentall, Vo-  
call, Mixt, Iaculatorie,  
and Meditation.

1. The *Prayer noſter*  
may ſerue for Mentall  
Prayer, ſaying it in ſpi-  
rit, and preſenting to  
God, all that which is  
contained in the ſame,  
frō one ed to the other.

2. For Vocal Prayer,  
reci-

*Pray and Meditate.* 116  
recitinge the same with  
the mouth.

For mixt Prayer, say-  
inge it first with the  
heart, and after with the  
mouth.

4. For Iaculatorie  
prayers, as we haue la-  
tely said.

5. Fiftlie, for Medi-  
tation, for one may me-  
ditate the same: yea, it  
is a most excellent mat-  
ter of meditation, as shal  
be seene hereafter.

Of all these manner  
of Prayers, the one are  
more proper for some

H3 per-

118 *An Instruct. how to*  
persons, the other more  
proper for others; yea,  
one and the same per-  
son, at one time shall  
be more apt to vse one  
manner of Prayer, and  
at another time ano-  
ther, accordinge to the  
disposition of the soule  
or the bodie. As when  
any one is wearie, or  
else is not well at ease,  
and shall be indisposed  
to make long Medita-  
tions, then may hee  
most helpe him selfe  
by Vocall, or by Mixt  
Prayer.

In

*Pray and Meditate.* 119

In voyage, a foote,  
or a horſe-backe, vo-  
call or Mixt prayers;  
are moſt proper and  
moſt eaſie.

## CHAP. XII.

### *Of Spirituall Reading.*

**L** Et vs preſuppoſe  
that which is true,  
the readinge of holie  
bookes, to be a thinge  
exceedinge profitable,  
and a cōpanion of Pray-  
er : whence we ſee,  
that all thoſe who haue  
H 4      loued,

119 *An Instruct. how to*  
loued, and doe loue  
Prayer, haue embraced  
with like affection spiri-  
tuall reading; we will  
here therefore onelie  
shewe that which is to  
be obserued, to reade  
with profite.

The *first* aduertise-  
ment is, what bookes  
we ought to reade. First  
of all, the Holie Scrip-  
ture (for such as shall by  
their Spirituall Father  
be iudged fit to read it)  
especially the holy Gos-  
pell; the Epistles of S.  
Paule; the Epistles of S.  
Iames;



James; and the first Epistle of S. Iohn.

Of the Ould Testament, the bookes of Iob; the three bookes of Salomon; the Prouerbes; Ecclesiasticus, & Ecclesiastes.

After the holy Scripture, to reade other spirituall bookes, but the best and most profitablest, whereof we will make a roule or Catalogue.

2. Each one ought to reade those bookes, which are most to his  
gust,

122 *An Instruct. how to*  
gust, and which he hath  
experimented to haue  
brought him most pro-  
fite . And therefore he  
ought to proue diuers,  
and then to houlde  
him selfe to that which  
hee findeth fittest for  
him.

3. Not to deceaue  
him selfe in the election  
of such bookes, let him  
aske aduise of his ghost-  
ly Father.

4. He must not be  
inconstant, and nowe  
read one booke, and  
nowe another, but con-  
tinue

*Pray and Meditate.* 123  
tinue foorth one booke,  
from one ende to the  
other. True it is, that  
sometimes one may  
change to take away  
distaste, or that a man  
doth sometime finde  
himselſe more diſpoſed  
to reade one booke,  
then another; and then  
to continue to reade the  
other which he had be-  
gunne.

5. It is verye meete  
to cōforme his reading,  
vnto his Meditation,  
that is to ſay, to reade  
the ſame matter, that  
one

123 *An Instruct. how to*  
one doth Meditate as  
much as is possible.

*The second*, how one  
must reade. 1. He must  
haue a right intention,  
and not to reade vpon  
curiositie, or for desire  
of knowledge, or for the  
elegancy of the stile; but  
to stirre vp him selfe to  
deuotion, and to profite  
in spirite.

2. He must not read  
in poste-haste, but softly  
and deuoutly, chewing  
the wordes which one  
readeth.

3. Meeting with any  
nota-

*Pray and Meditate.* 124.

notable and profitable thinge, not to passe farther, but to stay himself, and to ponder it, adding moreouer some little prayer.

4. The most worthy sentences, and thinges most profitable, to learne them by heart, to be able to recount them, and to serue him selfe of them.

*The third*, touchinge the time whē one must reade.

1. First, when the soule hath appetite to reade,

126 *An Instruct. how to*  
reade , and enclineth  
thereto.

2. When a man findeth himselfe arride & drie in deuotion.

3. On holy daies more then on other dayes.

4. Before , or after Communion , or celebration of the sacred Masse.

5. Sometimes it is good to reade before. Prayer and Meditation, to excite himselfe to deuotion, and to finde matter , whereon to Meditate.

CHAP.

CHAP. XIII.

*Such Spirituall Bookes as  
are most profitable  
for all persons.*

**A** Little booke inti-  
tuled, Gerson, or  
Thomas a Kempis,  
of the followinge of  
Christ.

The life of Christ, by  
S. Bonaventure.

The workes of F.  
Lewes of Granade;  
namely, his Spirituall  
Doctrine or Abridge-  
ment.

127 *An Instruct. how to*  
ment. His Memoriall of  
a Christian life. His Me-  
ditations. His Treatise  
of the loue of God, and  
of his Benefits.

The contempt of the  
worlde.

The Liues of Saints.  
The Meditations of  
Father Loart, vpon the  
Misteries of the Rosary.  
His Christian Exercise.  
And his Meditations  
vpon the Passion.

Comfort in Tribula-  
tion, by Sir Thomas  
Moore:

The Epistle of Com-  
fort,



*Pray and Meditate.* 128

fort, by Father Southwell. And his Rules of good life.

The Paradise of the soule by Albertus Magnus .

The miracles of our Ladie of Loretto, of Sichim, & of other places.

Father Fulvius Androtius, of the frequenting the B. Sacrament. And his Meditations vpon the Passion.

Father Brunoes Meditatiōs. And his Abridgement.

The Societie of the  
I Rola-

130 *An Instruct. how to*  
*Rosarie.*

The Introduction to a  
deuout life, by Francis  
Sales, bishop of Geneua.

• Father Points Medi-  
tations.

• Father Parsons Chri-  
stian Directorie.

• A briefe Collection,  
concerning the Loue of  
God; towards man,  
found amongst his wor-  
kes, who composed the  
Iesus Psalter.

• Wholsome and Ca-  
tholique Doctrine, con-  
cerninge the 7. Sacra-  
ments, by the Reuerend  
F.

*Pray and Meditate.* 131

F. in God, Thomas, Bishop of Lincolne.

The booke intituled,  
Six spirituall bookes,  
full of marueilous pietie  
and deuotion.

The sacred Mysterie  
of the Flagellation of  
our Lord and Sauour.  
*Others, particularlie for  
Religious persons, besides  
the aforesaid.*

The Epistle of Iesus  
Christ, to the faithfull  
soule.

A brieft Methode,  
howe to serue God in a  
perfect māner, by F. Al-  
phonso.

131 *An Instruct. how to  
phonso.*

**The Spiritual Cōflict.  
A Treatise of Mental  
Prayer, by F. Molina,  
Carthusian Monke.**

**The Mirror of Perfe-  
ction, by F. Lucas Pi-  
nelli: And him vpon the  
life of our B. Ladie.**

**A Spiritual Exercise,  
written by F. William  
Perin, Prior, and Friar  
Preacher, of great S.  
Bartholomes in Smith-  
field.**

**With sundrie others  
(all of them to be found  
in our English tongue)  
which**

*Pray and Meditate.* 132  
which the Ghostlie Father shall iudge to be most conuenient and proper for euery person.

## CHAP. XIV.

### *Of Meditation.*

WE haue said at the beginning, that two thinges are necessarie to make vs to Meditate, to wit, the *Matter*, and the *Manner* : whereof we must now treat in particular, to the ende to ayde euery one, both in

134 *An Instruct. how to*  
the one and the other.

*The matter of Meditation, that is to say, What things one must Meditate and consider.*

Death, Iudgement,  
the paines of Hell,  
and the glorie of Heaven .

The vanitye of the  
world, and the miseries  
of this present life.

The sinnes wee haue  
committed in our  
whole life.

The life death, & Passion of our Lord, and  
vpō the holy Eucharist.

The

*Pray and Meditate.* 135

The Benefites of God.

The life of our Ladie,  
and of the Saintes.

The vertues.

The booke of the  
Creatures.

The Perfectiones of God  
which we cal Attributes.

Al the holie Scripture,  
especially, the holy Gos-  
pel, and the Psalmes.

Our Lordes Prayer,  
as also the Creede of  
the Apostles, is verye  
good and profitable to  
Meditate.

Al which is contained  
in the Christian Doc-

I 4

trine,

135 *An Instruct how to*  
trine , of Catechisme,  
may likewise serue for  
matter of Meditation.

One must meditate  
often , vpon the ende  
for which mā was crea-  
ted in this worlde, for it  
is the foundation of our  
saluation & perfection.

It is good to confor-  
me ones selfe to Holy  
Church, and to followe  
her traces : as, One so-  
lemne daies, to consider  
the Mitteries, which the  
are proposed vnto vs.

One the Feastes of  
Saints, to consider their  
life,



*Pray and Meditate.* 136  
life, death, vertues, and  
most remarkable actes,  
and the glorie which  
they haue acquired.

In Aduent, to Medi-  
tate on the mysterie of  
the Incarnation, or on  
the life of our Lord.

In Lét, one may take  
every day, the Gospel of  
the day for Meditation.

The matters most  
proper to Meditate vpon  
the Sundaies, are the re-  
surrection of our Lord.  
Our Resurrection and  
beatitude, figured by  
the Sunday. The Bene-  
fites

138 *An Instruct. how to*  
fits of God. And the  
Gospel of the day. And  
as there are foure Sun-  
daies in the month, one  
may Meditate euery Sū-  
day, one of the four mat-  
ters aforefaid.

On the dayes of Cō-  
munion, to Meditate v-  
pon the holy Eucharist,  
or vpon the Passion of  
our Lord.

On Fridaie, vpon the  
Passion of our Lord.

And on Saterdaye,  
somthing of our Ladie.

When one hath  
heard some Sermon, or  
Exhor-

*Pray and Meditate.* 139

Exhortation, the same daye, or on the morrow to repeate the same, and to make his Meditation thereupon.

Besides this, the Religious person, the Priest, and euery one, ought often to Meditate vpon his vocation, vow, rules, estate and office.

Euerie one also ought often to Meditate vpon the vertue, whereof he hath greatest necessitie: and vpon the imperfection, whereof he most desireth to amend

139 *An Instruct. how to*  
mend him selfe.

And euen as the bodie doth addict it selfe most willinglie, and would ofteneſt eate of thoſe meates, which beſt doe like it: ſo likewise the ſoule ought ofteneſt to chew & Meditate thoſe matters, wherein ſhee findeth moſt taſte and ſpirituall profite; For it is true in thinges ſpirituall, as incorporall, as the Phiſicians ſay. *Quod ſapit nutrit.* That which reliſheth, nourisheth.

Fi-

*Pray and Meditate. 140*

Finally, as touching the matter of Meditation, thou must obserue three other points. The first, that at the beginning of euerie Moneth, and of euery week, thou oughtest to be diligent, to foresee, and prepare the matter, that thou entendest on the month or weeke ensuing.

The second, that when one hath begun to Meditate some matter, each daie, if some iust occasion present it selfe to Meditate some other

142 *An Instruct. how to*  
other thinge , as a Ser-  
mon , Solemnitie, &c.  
For that day to inter-  
rupt it, and to leaue the  
matter one hath in hād;  
and on the morrowe to  
returne & goe forward,  
as before.

The third , that all-  
though it be good, from  
month to month , and  
from weeke to weeke,  
to take some matter, to  
meditate one so manie  
daies as it shall last , ne-  
uerthelesse, one may also  
euerie daye meditate  
diuers matters. And be-  
cause

to  
Ser-  
, &c.  
inter-  
e the  
hād;  
ve to  
ward,  
  
all-  
rom  
and  
eke,  
, to  
anie  
ne-  
also  
rate  
be-  
use

*Pray and Meditate.* 143  
cause that the most ne-  
cessarie, are these foure;  
the last Endings of mā,  
Death, Iudgement, Hel,  
and Heauen, the Pas-  
sion of our Lord, our  
sinnes, and the Benefi-  
tes of Almighty God,  
one may oftimes, and  
within one weeke Me-  
ditate them all, accor-  
ding to the same order,  
and in this sort.

Monday, of Death.

Tuesday, of Iudgemēt.

Wensday, of the paines  
of Hell.

Thursday, of the glory  
of

143 *An-Instruct. how to*  
*of Heauen.*

*Fridaie, of the Pas-*  
*sion of our Lord.*

*Saturdaie, of our Sin-*  
*nes.*

*Sundaie, of the Bene-*  
*fites of Almighty God.*

## CHAP. XV.

*Diuers manners of Medi-*  
*ting diuers things.*

*Manners of Meditatinge*  
*the foure last ends of*  
*a Man.*

**O** Ne may euery day  
Meditate one of  
these



*Pray and Meditate.* 145  
these foure thinges,  
Death, Iudgement, the  
paines of Hell, and the  
glorie of Heauen.

One may also vpon each  
of these foure endes,  
make sundry Meditations.  
*Vpon Death, one may con-  
sider principally these  
points.*

1. That one must nee-  
des die.

2. When, where, and  
how, no man knoweth.

3. That in Death, one  
leaueth all behinde him.

*Another manner.*

1. To consider the  
K thinges

146 *An Instruct. how to*  
things which goe be-  
fore Death, as sicknes,  
phisicke, dolours and Ex-  
treame Vnction.

2. The things that  
accompanie it, as are  
the grieuous paines of  
the bodie, the losse of  
the senses, the waxing  
cold, the paines of the  
soule, the temptations,  
the visions, &c.

3. Those which fol-  
low it, as Buriall, & par-  
ticular Iudgement.

*Another Manner.*

1. That death is very  
dreadfull.

2. That

*Pray and Meditate. 147*

2. That one must feare it, despise, and desire it.

3. That one must prepare himselfe to dy wel.

*Vpon the latter iudgement, these things principally are to be considered.*

1. The dreadful signes that shall goe before it.

2. The Renouation of the world.

3. The Resurrection of all the children of Adam, at the sound of the Trumpet.

4. The maiestie of the Iudge, assisted with all his Court.

K 2

5, The

148 *An Instruct. how to*

5. The rendring of account, and the opening of the bookes of all mens consciences.

6. The double sentence: & each one ought to know the wordes, & to consider them.

7. The executions of them.

*Diuers manners of Meditating, vpon the Glorie of the blessed.*

1. One is to cōsider,  
1. the place. 2. the persons, 3. the actions of the Blessed.

2. Another, to cōsider,  
1. The goods of the sou-

*Pray and Meditate. 149*

le. 2. The goods of the bodie. 3. The Exteriour.

2. Another to consider three douaries and Perfections of the soule, which are, vision, possession, and euerlastinge Enioying.

4. Another to consider the foure douaries and perfections of the Body, Impassibilitie, Claritie, Agilitie, Subtilitie.

5. Another, to consider the Ioy, which euerie one of the five Senses shall haue.

Another fashion is,

K 3

to

150 *An Instruct. how to*  
to consider the seauen  
points following, in one  
or more Meditations.

1. Point, to consider  
the excellency of the  
Place, to wit, the Great-  
nesse, the Beautie, and  
the Riches of heaven.

2. The Beatitude of  
the Bodie, how it shall  
be endued with foure  
excellent qualities to  
wit, that it shal be alto-  
gether Impassible, most  
bright-shininge, most  
Agile or nimble, and  
(as the Apostle spea-  
keth) spirituall, that is  
to

*Pray and Meditate.* 151  
to say, which can passe  
quite through other bo-  
dies (as through a stone  
walle) without let or  
impediment.

3. The Beatitude of  
the Soule, as, the great  
wisedome, seeing Al-  
mightie God face to  
face, and all thinges in  
him. The most ardent  
loue of God, and his  
neighbour. The Ioye  
and Contentment, al-  
most infinite.

4. The Companie  
of the Blessed, to wit, of  
all the Angels, of all the  
K 4                      Saints,

152 *An Instruct. how to*  
Saints, and of the glo-  
rious Mother of Al-  
mightie God.

5. To consider the  
Actions and Exercises  
of the Blessed; which  
are, perpetuall Contem-  
plation, Ioye, Loue, Fea-  
sting, Passetime, & Lau-  
ding of Almighty God;  
Magdalene alone, and  
no Martha, no externall  
businesse, or office of  
the world.

6. No euill, and  
all that is good, confi-  
dering the good things,  
and the euills of this  
world,



*Pray and Meditate.* 153

world, to ascend to the consideration of those above.

7. How long all the same shall endure: for all eternitie without ende.

Another fashion is, to consider, that on euery side, they shall enioy most vnspeakable contentment.

1. The Ioye that the Blessed shall haue in behoulding on high, the most sacred mother of Almighty God, our Lord and Redeemer, and

154. *An Instruct. how to*  
and all the holie Trini-  
tie. 2. Rounde about  
him, the aforesaid com-  
panie, and the excel-  
lence of the place. 3. In  
him selfe, the beatitude  
both of soule and body.  
4. Beneath him, the  
world, Limbo & Hell.

Another, to consider  
that in that place there  
is no manner of euill,  
and is all manner of  
good; makinge two  
discourses, one vpon the  
euills, another vpon the  
good things.

Touching the paines  
of

*Pray and Meditate.* 155  
of the damned, there are  
as manye manners to  
Meditate them, as the  
glorye of the Blessed:  
there needs no more,  
but to change the good  
things into euill.

## CHAP. XVI.

*Manners of Meditating,  
Whereby to attaine the  
knowledge of ones selfe.*

1. **T**He first is, to cō-  
sider the time  
past, present, and to  
come, as S. Bernard tea-  
cheth

156 *An Instruct. how to*  
cheth in sundrie places,  
saying. O man thincke,  
first, what thou hast  
bene: second, what thou  
art; third, what thou  
shalt be.

Or thus; First, from  
whence come I? Secōd,  
Where am I? Third,  
whether goe I?

Or thus; what is the  
entrie of man into the  
world. Second, what  
his abode. Third, what  
his departure.

2. To consider (as  
the same Doctor saith,  
lib. 2. *De consid.*) 1. Thy  
selfe,

*Pray and meditate.* 157

selfe, who and what thou art. 2. The things that are vnderneath thee, Limbo, Purgatorie, and Hel. 3. The things that are rounde about thee, the world, the Creatures, the diuels. 4. The things that are aboue thee, the glory of Paradise.

3. To consider foure other things, according to the counsaile of the same Saint Bernard (*De inferiore capite 65. 1.*) What thou art by nature. What thou hast bin by

158 *An Instruct. how to*  
by sinne. 3. what thou  
maiest be by the grace  
of Almighty God.

4. To consider the  
words of Moyfes (Deut.  
32.) O that men would  
consider the things that  
are Past (the euill com-  
mitted, the time lost,  
and Iesus Christ cruci-  
fied.) The Present (the  
benefits of God, the  
vanitie of the worlde,  
the breuitie of this life,  
and the difficultie to be  
saued.) And fore-see  
things to come (Death  
particular, generall Iud-  
gement,

*Pray and Meditate.* 159

gement, Hell, and the glorie of heauen.)

5. To consider the four causes of man. 1. The cause Efficiēt, who made him, to wit God; 2. The materiall cause; the body made of earth; 3. The formal cause, the soule, the image of God. 4. The finall cause, wherefore man was made, to witt, for eternall beatitude.

6. To consider himselfe, according to sundrie estates. 1. In as much as man. 2. In as much

160 *An Instruct. how to*  
much as a Christian . 3.  
In as much as Religious,  
a Priest, or of any other  
estate or condition.

## CHAP. XVII.

*The manner how to Medi-*  
*tate sinnes.*

**T**He first is, to Me-  
ditate his proper  
sinnes, to know them,  
and to haue true sorrow  
and contrition for them:  
deuiding them into cer-  
taine points and consi-  
derations, as, to Medi-  
tate. 1. Their multitude.

2.



2. Their grievousnesse.  
3. The damages they  
bringe with them. For  
the multitude, one may  
obserue some order: as,  
to consider the yeares  
of our life, in such, or  
such a place; and in such  
companie &c.

Item, the sinnes com-  
mitted by thoughts, by  
wordes, by workes, and  
by omission.

Item, the sinnes I  
haue committed against  
God, against my neigh-  
bour, and against my  
selfe; And note, that in

L

con-

162 *An Instruct. how to*  
considering his sinnes,  
he must not staye him-  
selfe vpon the sinne of  
the flesh, and of choler,  
but verie little.

Note also, that it is ve-  
rie fit and profitable for  
a spirituall man, to re-  
fresh in him selfe, the  
memorie of his life past,  
and sometimes to make  
one whole Meditation  
vpon the same, and of-  
tentimes to passe it ouer  
in praying and Medita-  
ting, in a quarter, or half  
an houre, diuidinge it  
into as many partes, as  
the

*Pray and Meditate.* 163

the places are, wherein he hath dwelt; in the same fashion that we shall by and by, speak of the life of our Lord.

The other fashion is, to consider the Sinne in it selfe, to conceaue a hatred and horror of the same, meditatinge. 1. How much sinne is displeasinge to God, and wholie contrary vnto him.

2. How much hurt it bringeth to the man who committeth it, and sometimes to his neigh-

L 2

bour

164 *An Instruēt. how to*  
bour allo: to soule, to  
bodie, to honour, and to  
his goods, or substance.

3. How manie do-  
mages it bringeth to the  
whole world, and how  
exceedinge grieuouſlie  
Almighty God hath al-  
waies chaſtiſed it: recal-  
ling to minde ſome ex-  
amples, as of the An-  
gels themſelues, and of  
mankinde.

Another maner is, to  
take the ſeauen capitall  
Sinnes, which ſome  
call Mortall, and euerie  
day to meditate one in  
forme

*Pray and Meditate.* 165  
forme following.

Vpon Sunday, Pride.

Mūday, Couetousnes.

Tuesday, Luxurie.

Wensday, Enuie.

Thursday, Gluttonie.

Fridaie, Anger.

Saturday, Slouth.

Vpon euerie one of  
which, one must consi-  
der theſe three points.

1. Howe much ſuch a  
finne displeaſeth God.

2. How much it hurteth

mā. 3. How many times

I haue offended God by

ſuch a finne, & his brā-

ches: and each of theſe

L 3 points

166 *An Instruct. how 10*  
points may be made  
double, as for example.

1. Howe much this  
vice displeaseth God, &  
how doeth please him  
the contrarie vertue. 2.  
Howe much this vice  
hurteeth man, and howe  
profitable is the contra-  
rie vertue. 3. How much  
I haue offended by this  
vice, and how farre off  
I haue bene, & am from  
the opposite vertue.

CHAP.

CHAP. XVIII.

*Manners how to Meditate  
the whole life of our  
Lord Iesus Christ, com-  
prising also his Passion.*

**T**He first manner is,  
to Meditate the  
principall mysteries, e-  
uerie daie one, from the  
Annuntiation, vnto the  
Ascension, as S. Bona-  
uenture, F. Lewes of  
Granade. & F. Vincent  
Bruno haue done.

2. One may deuide  
L 4 the

168 *An Instruct. how to*  
the whole life of our  
Lord into seauen parts,  
and finish them in one  
weeke, as Saint Bona-  
uenture doeth.

3. One may diuide  
the whole life of our  
Lord, into ten parts, ac-  
cording to the ten pla-  
ces where hee hath  
dwelte in this worlde,  
cōsidering what he hath  
done, and endured for  
thee in euery place.

1. In his Mothers  
wombe, nine Moneths.

2. In the Máger, or in  
Bethelem, fourty dayes.

3. In



*Pray and Meditate.* 169

3. In Egypt, about  
seauen yeares.

4. In Nazareth, more  
then two and twentie  
yeares.

5. In the Desert, forty  
daies, & forty nightes.

6. Preaching in Iurie,  
and in Galilee, about  
three yeares and a halfe.

7. In grieuous paine  
and tormēt, one whole  
daie.

8. Vpon the Crosse,  
three houres.

9. In the Sepulchre,  
and in Limbo, forty  
houres.

10. Here

170 *An Instruct. how to*  
10. Here in earth, af-  
ter his Resurrection,  
fourty daies.

In this maner, within  
one houre, yea halfe an  
houre, one may medi-  
tate the whole life of  
our Lord Iesus, pausing  
a litle vpon euery one of  
these tē parts, or points:  
the which is very easie,  
and very profitable. One  
may likewise make vpo  
these ten partes, ten Me-  
ditations, or more, or  
lesse, as one wil himself.

4. One may likewise  
diuide the whole life of  
our

be to  
earth, af-  
fection,  
within  
halfe an  
medi-  
life of  
pausing  
one of  
points:  
y easie,  
le. One  
ke vpo  
en Me-  
re, or  
imself.  
ke wise  
life of  
our

*Pray and Meditate.* 171  
our Lord, into three  
partes, to wit, his entrie  
into this worlde, his a-  
biding here, and his issue  
or departing. How hee  
entred, what hee did  
whilst he dwelt here.  
And in what manner he  
went out of it: as S. Tho-  
mas hath diuided it;  
And vpon each of these  
parts to make one, or  
more Meditations.

5. One may also cō-  
prehende it in three o-  
ther generall partes or  
members, as S. Bernard  
saith (in his *Summe* : )  
con-

172 *An Instruct. how to*  
considering , what he  
hath said, what hee hath  
done , and what hee  
hath endured. *Dixit mul-*  
*ta, fecit mira, pertulit du-*  
*ra.* He spake many thin-  
ges , did maruellous  
things, endured paine-  
full things : and vpon  
each of these points, to  
make one, or more me-  
ditations.

Wee will stay no  
longer vpon the explica-  
tion of these points, not  
to be ouer-lōg: for if he  
be a little exercised in  
these affaires , he may  
performe

*Pray and Meditate.* 173

forme of him selfe, that which here is said: or if he haue need, lett him aske aduise of his ghostlie Father.

6. One may likewise do in this manner, to wit, to meditate the fifteene mysteries of the Rosarie, making vpon euerie one, one or more Meditations.

7. One may take one of the foure Gospels, and meditate the same, from one ende to another. Or of the whole foure, to mak one *Mono-*  
*tesa-*

174. *An Instruct. becom to  
tessaron*, those who can  
performe it.

8. In the little Cate-  
chisme of Canisius, there  
are seuen very excellent  
Meditations, each one  
containinge five points,  
drawe foorth of the In-  
fancie, Life, and Passion  
of our Lord.

## CHAP. XIX.

*Maners of Meditating the  
Passion of our Lord.*

1. **T**He first manner  
is, to beginne  
from

Pr  
from  
and  
tate  
till h  
foll  
one  
the f  
S. B  
tus,  
done

2.  
Passi  
into  
to m  
week  
ture,  
nado

3.

*Pray and meditate.* 175

from the last Supper,  
and euerie day to medi-  
tate one Mysterie, vn-  
till his death and burial,  
followinge the text of  
one Euangelist, or of all  
the foure together: as  
S. Bonauenture Loar-  
tus, and Costerus haue  
done.

2. To deuide the  
Passion of our Lord  
into seauen partes, and  
to meditate it in one  
weeke, as S. Bonauen-  
ture, & Lewis of Gra-  
nado hath done.

3. One may make as  
many

176 *An Instruct. how to*  
many Meditations, as  
there are places wherein  
he suffered, makinge  
each day, as a Station in  
one place. 1. In the place  
of the last supper, where  
he washed his Disciples  
feete, and instituted  
the B. Sacrament. 2.  
In the Garden, where  
hee contristated him-  
selfe, and sweat a-  
boundantly a bloodie  
sweate. 3. Before An-  
nas, where he receaved  
a grievous blow on  
the face. 4. Before Cay-  
phas where he was spit  
on,

P  
on  
ded  
Pila  
fals  
wor  
pati  
In  
who  
fed  
gar  
for  
befo  
was  
and  
8. I  
des  
his  
His



*Pray and Meditate.* 177

on , and blinde-fould-  
ded. 5. In the house of  
Pilate , where beinge  
falslie accused , he vsed  
wounderfull modestie,  
patience and silence. 6.  
In the house of Herod,  
where hee was despi-  
sed, clothed in a white  
garment , and reputed  
for a foole. 7. Againe,  
before Pilate, where he  
was nakedly scourged,  
and condemned to die.  
8. In the way towar-  
des Caluarie , bearinge  
his heauie Crosse . 9.  
His death and Passion,

M

vpon

178 *An Instruct. how to*  
vpon the same moun-  
taine.

4. One may medi-  
tate in one weeke, the  
seuen words which our  
B. Lord and Sauour  
spake, hanging three  
houres aliue vpon the  
Crosse: which each  
good Christian ought  
to haue by hart.

1. Father forgiue  
them, they know not  
what they doe.

2. To the Thiefe;  
Verely I saye vnto thee,  
this day thou shalt be  
with mee in Paradise.

3. To

*Pray and Meditate. 179*

3. To his sorrowfull  
Mother; woman, be-  
hould thy sonne: and  
to Saint Iohn, behould  
thy mother.

4. My God my God,  
why hast thou forsa-  
ken mee.

5. I thirst.

6. All is cōsummate.

7. Father into thy  
hands I commende my  
spirit.

8. One may choose  
out of the whole Pas-  
sion, about a dozen my-  
steries, whereon to Me-  
ditate, as F. Fulvius An-  
dro-

180 *An Instruct. how to*  
drotius hath done.

9. Another maner is,  
to meditate three things,  
or three seuerall  
sortes of paines, to wit;  
that which our Sauour  
suffered in foule in bo-  
die, and in his honour:  
and vpon each of these  
three points, to make  
one, or more Medita-  
tions: and all this may  
be drawen foorth of  
the holy Ghospell, or  
foorth of some booke  
that treateth of this  
subiect.

10. One may likewise  
Medi-

*Pray and Meditate.* 181

Meditate foure thinges. Who he is that suffereth. What things he suffereth. For whom. And how he suffereth, makinge vpon euerie of these points, one or more considerations; The which foure considerations, ought also to bee made in all the Meditations, which one maketh vpon the Passion. And albeit that some of these maners seeme to be points of Meditation, yet are they diuers waies and fashions

182 *An Instruct. becom* to  
of Meditating.

II. One may Meditate the Passion of our Lorde, by diuers waies, to drawe from thence diuers affections, as Saint Bonauenture hath taught in his booke, of the darte of diuine loue, and after him, Denis the Charter-house Monke, Granado, Loartus, and others.

1. By way of Compassion, considering the grieuousnesse of his paines.

2. By way of Contrition,

*Pray and Meditate.* 183

tion, considering that he is dead for our sinnes.

3. By way of Imitation, to imitate and follow his example.

4. By way of Thāks-giuing, considering the greatnesse of the benefitt.

5. By way of Loue, considering the Loue, which he hath shewed vnto vs.

6. By way of Hope, sith that he is deade to saue vs.

7. By way of Admiration, astonishing him selfe,

184. *An Instruct. how to*  
selfe, at so great a loue  
and bountie.

And this may be done,  
in one only weeke, Me-  
ditating the Passion of  
our Lord, euery day by  
one of these waies.

Item, at each point  
or Meditation of the  
Passion, one must excite  
in him selfe some one,  
or more of the said Af-  
fections.

## CHAP. XX.

*Maners of meditating vpon  
the holy Eucharist.*

**O**ne may meditate  
a great number of  
thin-



*Pray and Meditate.* 185  
thinges vpon the holy  
Eucharist.

*The Historie.*

How he eate the Pas-  
chall Lambe with his  
Apostles.

How he washed their  
feete.

How he instituted the  
B. Sacrament, and did  
communicate them.

*The names.*

Eucharistie, Sacra-  
ment, absolument,  
Communion, Sacrifice,  
Bread, Viaticum.

*The figures.*

The bread and wine  
of

186 *An Instruct. how to*  
of Melchisedeck, the  
Paschal Lambe, Manna,  
and the bread of Elias.  
*The Causes Wherefore it*  
*was instituted.*

For a memorie of his  
Passion.

To shew vs his loue.

For foode of our soule.

To serue vs for Sacri-  
fice.

For pledge of Beati-  
tude.

*The effects or fruits of the*  
*Sacrament.*

1. It worketh in the  
soule, all that which the  
bread doth in the body;  
it

*Pray and Meditate.* 187

it nourisheth it, it giueth it life, it fortifies it against her enemies, contenteth it, and replenisheth it with ioy &c.

2. It illuminateth the vnderstanding, and enflames the hart.

3. It vniteth and incorporateth mā with God.

4. It augmenteth all the vertues, Faith, Hope, and so of others.

5. It changeth a man, & maketh him another by amendement of his life and maners.

6. It rendreth a man  
as

188 *An Instruct. how to*  
as it were assured of his  
saluation.

7. It giueth in this  
world the grace of al-  
mightie God, and in the  
other, glorie.

One may also meditate  
vpon the Antiphone, O  
*sacrum conuiuium*, the  
which containeth fixe  
partes or branches.

O sacred banquet.

In which Christ is re-  
ceaued.

The memory of his pas-  
sion is called to minde.

The soule is replenish-  
ed with grace.

And

*Pray and Meditate.* 189

And a pledge of future  
glorie is giuē vnto vs.

Moreouer, one may  
Meditate vpon these  
foure circumstances .  
Who he is that com-  
meth . To whome he  
commeth. How he cō-  
meth . And wherefore  
he commeth.

Likewise one may Me-  
ditate vpon the prepara-  
tiō & endeavour, of him  
which is to receaue it.

*How one must Re-  
ceaeue it.*

Two things are ne-  
cessarie before we re-  
ceaeue

190 A  
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me

medit

nes of the

and vpon

*Deus qui nobis sub Sacra-  
mento mirabili &c. And  
vpon some sentence of  
the same, as, Caro mea  
verè est cibus. Panem An-  
gelorum manducauit ho-  
mo: my flesh is meate  
indeede.*

Fuluit  
the  
they  
holie

and Meditate. 191

Man hath ea-  
d of Angels,

take for  
ate vpo

of Saint  
booke of

The Cate-

The Medita-

Lucas Pinellus,

wis of Granado, &

Fulvius Androtius, vpo

the Treatises which

they haue made of the

holie Communion.

CHAP.

190 *An Instruct. how to*  
ceave it ; Puritie, and  
desire.

Two in receauing it;  
Humilitie, & Chastitie.

Two after receauing;  
Thankesgiuing, and a-  
mendment of life.

One may likewise  
meditate vpon the Hym-  
nes of the B. Sacrament,  
and vpon the Prayer,  
*Deus qui nobis sub Sacra-  
mento mirabili &c.* And  
vpon some sentence of  
the same, as, *Caro mea  
verè est cibus. Panem An-  
gelorum manducauit ho-  
mo* : my flesh is meate  
indeede.



*Pray and Meditate.* 191  
indeede . Man hath eaten the bread of Angels, and the like.

One may take for matter to meditate vpon the 6. Chapter of Saint Iohn . The 4. booke of Gerson . The Catechisme . The Meditations of Lucas Pinellus, Lewis of Granado , & Fuluius Androtius, vpon the Treatises which they haue made of the holie Communion.

CHAP.

CHAP. XXI.

*Maners to Meditate the  
Benefites of Almighty  
God.*

**O**Ne may consider  
in one Meditatiō,  
all the benefits of Al-  
mighty God; the which,  
becaule they are Innu-  
merable, hee must make  
two seuerall Rolles.

One, of the General,  
and most principall Be-  
nefitēs; these are: Crea-  
tion, Conseruation, Re-  
demp-

*Pray and Meditate.* 193  
demption, Faith, or to  
be a Christian, Iustifica-  
tion, Communion, and  
Vocation to his holie  
seruice.

Another of the par-  
ticular Benefits, as, To  
be borne of a good fa-  
ther and a good mother.  
To haue a good com-  
plexion, and his health.  
To haue bene deliuered  
from some sicknesse, or  
danger. Euerie one may  
repeate his owne, & hee  
must know the by hart,  
and pause a little vpon  
euerie Benefite.

N 2. One

2. One may diuide the benefites of Almighty God into sundrie fashions. 1. The Benefits of Nature, of Grace, and Acquired.

2. Of the Soule, of the Bodie, and Exterior. 3. Past, present, and to come. 4. Common to all men, to many, to fewe, to mee onely: and vpon each ranke or kinde of benefites, one may make, one, or more Meditations.

3. One may take the seuen Benefites aforesaid, and

*Pray and Meditate.* 195  
and pause vpon them so  
long, as he may, confi-  
dering diuers and sun-  
drie thinges. Vpon one  
Benefite, one may make  
all these considerations.

Who hath done me  
this Benefite? God.

What hath mooted  
him to doe it? his only  
Bounty.

Wherefore he hath  
giuē it me? For his owne  
honour, and for my sal-  
uation.

How great is this Be-  
nefit?

How much I am o-  
bliged

196 *An Instruct. how to*  
obliged vnto him for  
the same?

How vngratefull I  
haue bene vnto him, &  
how euillie I haue ser-  
ued my selfe of this Be-  
nefite?

What I ought to doe  
for the time to come.

## CHAP. XXII.

*Maners of Meditating the  
life of our Ladie.*

**O**Ne may Meditate  
the life of our La-  
die, euen as the life of  
our

*Pray and Meditate.* 197

our Lord, beginning from her Conception, vntill her Assumption, as Colterus hath done in his booke of the fifty Meditations, vpon the life of our Ladie.

2. To meditate the principall mysteries of her life, which are those that holie Church doth solemnise: to wit, her Conception, Natiuitie, Annunciation, Visitation, Purification, and Assumption.

3. To consider the *Aue Maria*, after the selfe  
N 3 same

198 *An Instruct. how to*  
same maner, as the *Pater*  
*noster.*

4. Her vertues; See  
Arrias, of the Imitation  
of our Ladie.

5. Her Priuiledges.

6. Some Hymne of  
our Ladie, or some sen-  
tence of holy Scripture,  
appertaining vnto her.

7. One may also me-  
ditate the figures and  
prophecies of our B.  
Ladie.

**CHAP.**



CHAP. XXIII.

*The manner of Meditating  
the Feastes of the  
Saints.*

*Taken out of S. Bernard  
vpon the Sermon of the  
Vigill of S. Peter  
and S. Paul.*

**O**Ne must consider  
three things; The  
assistance of the Saint.  
His example. And our  
confusion.

*His Helpe.*

In what place he now

N 4      findeth

200 *An Instruct. how to*  
findeth him selfe.

With what glorie he  
is crowned.

That by his merits  
and prayers, he can as-  
sist me.

*His examples.*

How he is arriued to  
this glorie.

By what workes,  
paines, and vertues.

*Our confusion.*

What doe I? I will  
come where he is, and  
will not doe what he  
hath done.

CHAP.

CHAP. XXIV.

*The maner of meditating  
the vertues.*

**F**irst one must haue  
a Rolle of vertues:  
whereof these are the  
principall. Faith, Hope,  
Loue of God, Feare of  
God, Prudence, Iustice,  
Humilitie, Patience,  
Obediēce, Meekenesse,  
Chastitie, Pouertie, So-  
brietie, Mercie, Taciturnitie,  
Simplicitie, Modestie,  
Magnanimitie,  
Perseuerance.

1. One

1. One may meditate manye vertues in one Meditation , as the three Theologicall , the foure Cardinall, or the three Euangelicall Counsels , Pouertie , Chastitie , and Obedience: making of each vertue , one point of Meditation.

2. One may take the seauen greater or more eminent vertues, as the three Theological, and the foure Cardinall. Or those which are opposite to the seuen capitall

*Pray and Meditate. 203*

all vices, and to meditate then within one weeke, euery day one.

3. One may meditate al the aforeſaid vertues, euerie day one, and others alſo if one will; as the Contempt of the world, the Contempt of him ſelfe, Zeale of ſoules, Deuotion, Diligence towards the diuine ſeruiſe, Concorde, Veritie, Fidelitie, Liberalitie, Prudence, Gratitude or knowledging of Benefites, and Pen-nance.

4. One

204 *An Instruct. how to*

4. One may take one only vertue, and stay him selfe thereon, so long as hee can, considering diuers thinges vpon the same, as;

What such a vertue is (for example of humilitie:) wherein it consisteth: and what it meaneth to be humble.

How faire, excellent, profitable, and necessarie this vertue is, consideringe in particular, the profite that it bringeth.

How much it pleaseth

Pray  
seth a  
make  
table

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giuen  
tue.

H  
mage  
sing  
vnto

H  
hith  
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ben

V  
for

*Pray and meditate.* 205  
seth almightie God, and  
maketh a man accep-  
table vnto him.

What example and  
doctrine our Lord hath  
giuen vs of such a ver-  
tue.

How detestable, da-  
mageable, and displea-  
sing the contrarie vice is  
vnto Almighty God.

How farre off I haue  
hitherto bene from  
this vertue, and what  
the cause thereof hath  
bene.

What I ought to doe  
for the time to come,  
con-

206 *An Instruct. how to*  
considering the meanes  
to acquire the same, and  
the impediments to keep  
me from them.

5. The fifth meanes  
is, to Meditate some ver-  
tue in the person of our  
B. Bauour, considering  
three points.

1. What example  
the Sonne of Almighty  
God hath giuen vs of  
this vertue (for example  
of humilitie.)

2. What he hath said  
and taught touchinge  
such a vertue, remem-  
bring him selfe of some  
one

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Sater

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Beati



one sentence.

3. Wherefore he hath done and said all this? Assuredly for me.

In this manner one may meditate in one weeke, seuen principall vertues of our Lord and and Sauour; as, Sunday

Charitie.	Munday.
Munday,	Humilitie.
Tuesday,	Patience.
Wensday,	Obedience.
Thursday	Meekenes.
Friday,	Pouertie.
Saterday,	Chastitie.

4. To meditate the Beatitudes, which are eight

208 *An Instruct. how to*  
eight most goodlie ver-  
tues, considering three  
things vpon each Bea-  
titude.

1. The sentence it  
selfe, which hath two  
points, to wit, the ver-  
tue, & the recompence.

2. How much this  
vertue hath shined in  
our B. Sauour.

3. How far I am from  
this vertue, and what  
profite it would bringe  
mee, if I were owner  
thereof.

CHAP.

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**CHAP. XXV.**

*The manner how to meditate, vpon the Creatures.*

**B**Y the consideration of the creatures, one commeth vnto a great knowledge and vnderstanding of the Creator: for there is not any creature, how little soeuer hee be, which shewes not the power, wisdom, and great bountie of him that made him.

210 *An Instruct. how to*  
him. Wherefore, who so  
desireth well and truly  
to profite in the spiri-  
tuall life, let him giue  
him selfe to the reading  
of this great and good-  
ly booke of the world,  
which is alwaies open  
vnto all; & that therein  
he make manye good  
and frequent meditati-  
ons; the which may be  
done in two sortes or  
maners, to wit;

Either meditating  
them altogether, confi-  
dering all this whole  
world, in one Medita-  
tion,

*Pray and Meditate.* 211

tion, or in particular, making one Meditation vpon each creature, as, the heauen, the earth, and obseruing alwayes therein, the power, wisdom, and bountie of almightie God.

Furthermore that he accustome him selfe howerly, or at euery occasion, seeing any creature, a beast, a flower, &c. to eleuate his spirite, & to consider who hath made it, & foorthwith he shall finde the three aforesaid vertues

O 2                      and

212 *An Instruct. how to  
and diuine perfections.  
Vpon the Creatures in ge-  
nerall.*

1. The Creatures of  
the world, euidently  
shewe the greatnes of  
God, Creator thereof.

2. The multitude  
and varietie of the thin-  
ges created, the infinite  
perfections which are in  
God.

3. The good dispo-  
sition and Order of the  
worlde, the wisdom of  
God.

4. The profite which  
the creatures doe bring  
vnto

*Pray and Meditate.* 212  
vnto vs, the Bounty of  
God.

5. The Beautie of the  
worlde, the beautie of  
God.

6. The roundnes ther-  
of (which hath neither  
beginning nor ending)  
the eternitie of God.

7. The vnitie of the  
worlde, demonstrateth  
that God is onely one.

8. The aboundance  
of good thinges, which  
we receaue of the crea-  
tures, sheweth the libe-  
rallitie of God.

9. The stabilitie and

O 3      Con-

214 *An Instruct. how to*  
Constancy of the world  
(continuing alwaies the  
same) sheweth that God  
is immutable, and chan-  
geth not.

*Vpon each Creature in  
particular.*

1. To consider its be-  
ginning, which is God.

2. The ende wher-  
fore such a creature hath  
bene made, to wit, for  
the honor of God, and  
service of man.

3. Whereof, & how  
it hath bene made.

4. The qualities, and  
effectes of the same crea-  
ture.

CHAP.



CHAP. XXVI.

*The manner how to meditate  
the perfections of Al-  
mighty God.*

**F**irst one must haue a  
Rolle; these are: In-  
finite Essence, Power,  
Wisedome, Bountie,  
Loue, Mercie, Iustice,  
Prouidence, Liberallity,  
Patience, and Mecke-  
nesse.

Then one must know  
and consider the workes  
and effects which he

O 4      hath

216 *An Instruct. how to*  
hath shewed, of such  
and such a vertue; The  
examples & sentences  
of holie Scripture will  
greatly serue thereto.  
As, to know his diuine  
Essence, to consider the  
sentence of the Pro-  
phet Ieremie, cap. 2.  
saying, *I doe fill both hea-  
uen and earth.* And Acts  
3. *In him we liue, mooue,  
and haue our being.* For  
the Power of almighty  
God. *He spake and  
they were made: he com-  
manded, and they were  
created.* Psalm, 32. And  
so

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*Pray and Meditate.* 217  
so of others. Where-  
fore this meditation, a-  
greeth especiall ye to  
those that are most per-  
fect, and most practised,  
as well in Holie Scrip-  
ture, as in spirituall  
matters: and therefore  
may be called, the most  
excellent of all Medi-  
tations.

## CHAP. XXVII.

*The manner how to Medi-  
tate the Pater noster, &  
the holie Scripture.*

**I**T is an excellent  
good manner, & ex-  
ceeding

218 *An Instruct. how to*  
ceeding profitable, to  
meditate vpon the wor-  
des of Holie Scripture,  
which are the wordes  
of Almighty God, and  
marueilously replenish-  
ed with diuine myste-  
ries.

The maner how to  
meditate them, is, to  
take the first worde of  
a sentence ( as if it  
were this; ) *So God loued*  
*the world, that hee gaue*  
*his only begotten Sonne.*  
Ioh. 3. The first word  
wherof is *So*, & to staye  
him selfe, and to pause  
vpon

*Pray and Meditate.* 219  
vpon the consideration  
thereof, so long as our  
soule can finde diuersity  
of conceits and instruc-  
tions, gust, and vilitie  
therein: & then to passe  
to the next word after,  
and to doe the like.

After this maner, one  
may meditate the Col-  
lects and Hymnes of  
holy Church, & aboue  
all, our Lordes Prayer,  
the which for that it  
was composed imme-  
diatly by God himselfe,  
conteineth in it verie  
wounderfull mysteries,  
and

220 *An Instruct. how to*  
and ought to be often  
Meditated and conside-  
red, for the great fruits  
which such Meditation  
bringeth.

After this diuine  
Prayer, to Meditate the  
*Aue Maria, Salue Regina,*  
*Anima Christi, Veni Crea-*  
*tor, Veni sancte Spiritus,*  
*Te Deum laudamus &c.*  
And Priests the Holie  
Canon of the Masse.

CHAP. XXVIII.  
*Of Examen of Conscience.*

**B**Ecause examen of  
Conscience, con-  
sisteth

*Pray and Meditate. 221*

sisterh principallie in knowinge our faultes (which is an act of the vnderstanding) one may very well place it, amongst the species of Meditation.

Now, there are two sortes of examen of Conscience; the one is called Generall, when one examineth and searcheth foorth al the faultes which he hath committed, by Thoughtes, Words, Works, and Omission, to the end to amend himselfe of al; and  
ordi-

222 *An Instruct. how to*  
ordinarily is made in the  
Euening, & containeth  
fixe points.

1. To render thanks  
to Almighty God for  
his Benefites.

2. To aske him grace  
to know our sinnes, and  
to amende them.

3. To aske an account  
of our owne soule, of  
the sinnes committed  
that present day: consi-  
dering all the houres of  
the day from the Mor-  
ning, wherein we haue  
failed, by Thoughtes,  
Wordes Workes, and  
Omis-



Omission.

4. To demaund pardon, for that wherein wee haue offended.

5. To purpose firmly to amende vs, by the helpe and grace of Almighty God: and to say at the ending, the *Pater noster*.

The other, is called Particular, and is, when one examineth one only imperfection, wherof one desireth to correct him selfe; the practise is this.

In

224. *An Instruct. how to*

In the morning being risen, one must incontinently make a stedfast purpose, to keepe him selfe diligently in that day, from such a faule and imperfection, with the helpe and assistance of Almighty God.

After dinner to examine him selfe vpon the same, sequestringe him selfe a parte, and doing three particular things.

1. To demand an accompte of his owne soule, consideringe all the houres frō the morning,

*Pray and Meditate. 225*

ning, how oftē hee hath fallen into the same.

2. To make so many markes, or streekes with his penne.

3. To purpose a new, to countergard him selfe for the rest of that day.

After supper, to doe the very same; And to see from day to day, and from one weeke to another, the profite and amendment which one hath made; alwaies craving the assistance of almightie God, to inable him to amend himselfe,

P

and

226 *An Instruct. how to  
and excitinge him selfe,  
to greater amendment.*

## CHAP. XXIX.

*That Which hee must doe  
before Prayer.*

**F**Or final accomplish-  
ment of the forme  
or manner of Prayer,  
and of all that which  
hath bene hitherto said,  
we drawinge and ap-  
proachinge nowe to an  
ende, wee will shewe  
the practise, diuiding the  
same into three partes,  
to

*Pray and Meditate.* 227

to the end to obserue order, & that one may the better beare it in memorie. And let euery one perswade him selfe, that by how much the better hee shall obserue these instructions and documents, ordinarily, by so much better will prayer succcede with him; as contrariwise, if he vse not the diligence well to obserue them, so much lesse progresse will he make.

The thing then which is most necessary before

P 2

prayer,

228 *An Instruct. how to*  
Prayer, is, to make a di-  
ligent preparation, a  
doctrine and precept gi-  
uen by almightie God  
himselſe; and in the  
auncient Testament al-  
ſo by the Wiſeman.  
( Eccleſ. 8. ) ſaying, to  
whomſoeuer will pre-  
ſent himſelſe before his  
diuine Maieſty, to ſpeak  
vnto him; *Before Prayer*  
*prepare thy hart, and be*  
*not as one that tempteth*  
*God.* As if he ſaid; It is  
too much presumption,  
it is a haynous offence,  
to come before my Ma-  
ieſtie,

*Pray and Meditate.* 229  
iestie, without first putting thy selfe in order. And by his Sonne in the new (Mat. 6. where hee saith. ) *When thou wilt pray, enter into thy chamber, that is to say, enter within thy selfe, prepare thee wel &c.*

This diligence and preparation, consisteth in the doing of sundrie things.

1. One must exactly know the historie, myserie, or subiect which we meane to meditate, and the circumstances

P 3 of

230 *An Instruct. how to*  
of the same, as the place, the persons, & other particularities; for the knowledge of the fact, is the ground of the Meditation: and therefore, one must either read the Text, or a little refresh the memorie thereof.

2. One must deuide the aforesaid subiect or matter of meditation, into sundrie parcells or parts, which we call points or considerations, to the ende, to consider them one after another



*Pray and Meditate.* 231  
other . And then also,  
one must prepare the  
preludiums and collo-  
quies, conforme to the  
subiect of the medita-  
tion: whereof shall be  
spoken, in the ensuing  
Article.

3. It is not so good in  
meditatinge , to take  
some meditation made  
by another all at lēgth,  
as of S. Bonaventure,  
Granado, or others: for  
better it is , that the  
soule of her selfe doe  
finde her owne pasture.

4. One must not be

P 4

wea-

232 *An Instruct. how to*  
weary, either in bodie  
or minde, when one  
goeth to prayer, as to  
haue read or written o-  
uermuch : but for some  
time before, to leaue al,  
to finde him selfe fresh  
and wel disposed, at the  
time of Prayer.

5. About one quarter  
before the houre ( if the  
prayer be made by day,  
and the Euening before  
he goe to bed, for that  
of the morning ) one  
must diligentlie fore-  
see and learne by hart,  
the points of the medi-  
tation,

*Pray and Meditate.* 233

tation, & the rest which one hath prepared for this purpose, yea (and if neede so require (at the time of prayer, to hold the paper or booke in his hande, the better to remember and meditate one thinge after another.

6. Being layde in his bed, he must briefelie reduce them to memorie; and arising in the morning, giue and present the first of his thoughts vnto almighty God, & then make him  
selfe

234. *An Instruct. how to*  
selfe readie, thanking  
him, and praying vnto  
him, both with heart &  
mouth, and thinking v-  
pon the subiect of the  
Meditation that hee  
meaneth to make, ex-  
cite in him selfe a fer-  
uent desire to doe it  
well.

7. About a quarter  
of an houre before, one  
must doe that which  
our Saviour saith ( in S.  
Mat. cap. 6. ) *Enter into*  
*thy chamber &c.* Enter  
into thy selfe, and close  
the gate against al other  
affai-

*Pray and Meditate.* 235

affaires and cogitations, consideringe, whether one goeth, and where about : and houlding him selfe so recollected, to attende and expect the houre of Prayer.

8. It is also good to goe to prayer, with a good appetite, that is to say, with inclination & desire to pray. And euen as those who want an appetite, labour to get one, either by doing some exercise, or by sawces, and the like,  
which

236 *An Instruct. how to*  
which procure an appetite : euen so must one seeke for deuotion (not hauing the same) either by reading , or by examen of conscience , or lookinge fixedly vpon some sweete and deuout Picture , or doing some Penance, as a discipline, or other mortification; Moreouer, the more to stirre vp himselfe, he must, going to Prayer, thinke that he goes to a mine of gould or siluer, from whence he may bring, most exceeding

*Pray and Meditate,* 237  
ceeding treasure.

8. Then, hauing heard the clockes, or the time being arriued, thou shalt take holie water, accordinge to thine ordinarie, to driue awaie the Deuill. Next, thou shalt goe faire and softlie towards the place where thou oughtest to pray; and standing one or two steppes off, before thou fallest on thy knees, pause a little, and raise vpp thy spirit on high, consideringe on the one side,  
the

238 *An Instruct. how to*  
the greatnes of Almighty  
God, & his presence,  
howe hee looketh vpon  
thee : on the other side,  
thy smalnes, and thy sin-  
nes, and that he atten-  
deth thee, to giue be-  
ninge and curteous au-  
dience.

10. After this, thou  
shalt make him an hum-  
ble and deuout reue-  
rence, setting thy knees  
vpon the ground, saying  
with heart and mouth,  
sometimes the wordes  
of the Patriarch Abra-  
ham, *I will speake to my*  
*Lord*



*Pray and Meditate. 239*

*Lord, I that am but dust  
and others : sometimes  
those of S. Francis, Lord  
who art thou, & who am I?*

II. Going to prayer,  
it wil greatly helpe thee  
(as in all other thinges)  
to recommend thy selfe  
to thy Angell gardian,  
and to beseech him that  
he wil accompany thee,  
and bringe thee before  
thy Lord, and to assist  
thee at that instant, and  
that he would put back  
& hinder all distractiōs,  
and both pray for thee,  
and likewise present thy  
prayers

240 *An Instructiō how to*  
prayers to Almighty  
God.

12. Thou must be diligent to put in execution these instructions, allwaies notwithstanding without scruple or anxietie, neuer to forget anie thing: for sometimes it chanceth (especiallie to the most perfect and most habi-  
tuated) that without so much preparation, one findeth him selfe prepared, and one presently entereth into the wine celler of our B. Lord:  
it

*Pray and Meditate. 241*  
it sufficeth that we all-  
waies doe on our be-  
halfe, our endeavour &  
diligence.

## CHAP. XXX.

*That which is to be done,  
during Prayer.*

**D**Vring the houre,  
or time of Prayer,  
there are foure things to  
be performed, to wit;  
The Preparatorie Pray-  
er, the Preludiums,  
the Points, and the  
Colloquies. Order is  
Q good

242 *An Instruct. how to*  
good in euery thing, &  
the holye Scripture  
( Deuteronomie 31. )  
that the thinges of God  
are wel disposed: Now  
to vnderstand those  
wordes, and maner of  
speaking.

*Preparatorie* prayer  
is called, a briefe praier,  
which is made in the  
minde at the begin-  
ning of prayer and me-  
ditation, offering vpp  
to God, all our faculties  
and operations, to his  
honour and glorie, de-  
manding his assistance  
to

*Pray and Meditate.* 243  
to make our prayer, of  
whom all our sufficien-  
cie is. (1. Cor. 3.) And  
one may adde thereto  
the vocall Prayer, *Actio-  
nes nostras.* &c. or some  
other.

*Preludium*, is as a Pre-  
amble which aideth the  
soule & vnderstanding,  
to enter the more easily  
into Meditation. And  
ordinarily one maketh  
two Preludiums, after  
the Preparatorie Prayer.  
Now, to vnderstād how  
one must make these  
Preābles, note that the

Q2

mat-

244 *An Instruct. how to*  
matter of Meditatiō may  
be of two sortes , Cor-  
poral , as the Natiuitie  
of our Lorde ; or Spiri-  
tuall, as Sinne.

The first Preludium,  
whē the matter, is Cor-  
porall, and visible, is, to  
imagine the persons, e-  
uen as if we sawe them  
before our eyes . As  
for example, if we will  
meditate the Natiuitie  
of our Lord , the first  
Preludium shalbe to re-  
present before our eyes  
the Stable, the Manger,  
the little Infant , our  
Ladie,

*Pray and Meditate.* 245  
Ladie; and S. Ioseph.  
And euen as the Pain-  
ters represent them to  
vs in their Pictures: the  
same are we to doe in  
our imagination; prouid-  
ed without too excessi-  
ue inforcement, for they  
which haue not a good  
imagination, should  
breake their heades in  
vaine; and others make  
great profite thereof.

When the matter is  
Spirituell, one must vse  
some other like represen-  
tation; as for example,  
to imagine to see our  
soule

Q 3

246 *An Instruct. how to*  
soule enclosed within  
this bodie , as within a  
prison; or man banished  
into this vale of teares,  
amongst the brute and  
sauage beastes; or to see  
him self enuironed with  
diuels ; or to be amidst  
the Angels ; or to ima-  
gine to heare a voice  
from heauen ; or from  
the mouth of our Lord,  
or other Prophet or A-  
postle, speaking or pro-  
nouncinge the wordes  
which one will Medi-  
tate .

The second Prelu-  
dium



*Pray and Meditate.* 247  
dium is, to craue of Almighty God, the grace which one desireth to drawe from such Meditation, as sorrow for sinnes, loue of God, knowledge of him selfe, &c. conforme to the subiect of the Meditation.

*Colloquie and Prayer,* (taking the word praier, properlie) is al one, that is to say, to speake with God, as hath before bene explicated & considered. After then that one hath contemplated & considered; one must

Q 4

next

248 *An Instruct. how to*  
next pray, that is to say,  
speake with almightie  
God, thanking him, cra-  
uing pardon of him, or  
the like. Briefly, doing  
that which hath bene  
said in its place. Now  
we will adioyne three  
things, to wit; how one  
must make these Collo-  
quies; how many, and  
when.

I. As touching the  
first (besides that which  
hath bene said in his  
place touching the ma-  
ner howe to Thanke,  
Aske, & Offer, in which  
three

*Pray and Meditate.* 249

three doe ordinarilie  
consist the Colloquie)  
Note first that all this  
ought to be done men-  
tallie and in spirit; albeit  
after the same, one may  
adioyne some Vocall  
prayer, such as one will,  
and according to the  
subiect of the Medita-  
tion; and ordinarilie, at  
the ende of the prayer,  
one ought to recite that  
diuine prayer, by the  
which one craueth of  
almightie God, all that  
which may be demãded  
and desired, to wit, our  
Lordes

250 *An Instruct. how to*  
Lords Prayer; But it  
must be said, softly or  
leisurely, worde by  
worde.

2. To make this Col-  
loquie well, one thinge  
there is which doeth  
greatly ayde, which is,  
to speake vnto Almightie  
God, one while, as a  
little infant speaketh to  
his father, another while  
as the seruant speaketh  
to his maister, the vassall  
to his king: Now as the  
spouse speaketh to his  
betrothed: and sometimes  
as a poore begger  
to

*Pray and Meditate. 251*

to the rich ; as a guiltie person to his Iudge , as one sicke to his Phisitian:and imagining himself like to the Prodigall childe, lame, leprous, a traitour, rebell, &c.

3. It is also good to make some mentall dialogue, which is , to introduce our Lord , or God the Father so speaking to the soule, and saying vnto him, such or such like thinges:and the soule answering him . Or contrariwise, the soule speakinge, and  
God

252 *An Instruct. how to*  
God answering her.

As touchinge the se-  
cōd, one may make one  
Colloquie onely, as to  
God the Father, or to  
our Lord Iesus: and one  
may likewise make sun-  
drie if one will.

Take an example of  
three Colloquies, First,  
to addresse vs to the  
blessed Virgin, besee-  
ching her to obtaine for  
vs the thing which we  
desire, or which is ne-  
cessarie for vs: and ha-  
uing prayed Mentally,  
to make another Collo-  
quie

*Pray and meditate.* 253

quie with our Lord, as  
he is man, and our Me-  
diatour, beseeching him  
mentally, to obtaine for  
vs the same grace, and  
immediatly to recite  
some praier which is di-  
rected to him, as, *Anima  
Christi*; or some other.  
The third Colloquie,  
with God the Father,  
that it would please his  
Maiestie, by the Merits  
and intercession of the  
Mother and the Sonne,  
to graunt vs that which  
we demaund; and at  
the ende, to recite the

*Pater*

254 *An Instruct. how to  
Pater noster.*

As touching the third,  
albeit the proper place  
and time of the Collo-  
quies, be at the ende of  
an howre, and neuer to  
omit to departe from  
Prayer, without making  
some kind of Colloquy;  
neuertheles one may  
also make them in the  
middest, and at euerie  
point and consideration,  
when the soule doeth  
finde her selfe mooued  
and stirred vp to say or  
speake somethinge. Or  
the better, to continue  
atten-



attention, and counter-  
 third, guard himself from di-  
 place traactions, by the mea-  
 collo- nes of these little Collo-  
 de of quies. I say little, because  
 er to of the Colloquie at the  
 from beginnunge or midst of  
 king the meditation should  
 quy; be long, it would hinder  
 may the Meditation : not-  
 the withstāding, that which  
 uerie comes from the Holie  
 tion, Ghost, cannot be but  
 oeth good; whence we see,  
 oued that there are certaine  
 y or persons, who spend the  
 Or time of Prayer and me-  
 nue ditation, by manner of  
 ten- Colloquie. CHAP.

## CHAP. XXXI.

*That Which is to be considered  
vpon the points  
of Meditation.*

**H** Auinge shewed howe manie thinges there are to be done in the time and houre of prayer or meditation; next we will note that which is to be considered vpon each point, wherein many doe finde them selues troubled, not knowinge what to thinke or meditate. To helpe

*Pray and Meditate.* 257

helpe therefore all the world, and to giue vnto all sufficient matter and meanes to entertaine them selues in meditation, and to profite therein, we will set before them sundry Meditations, which one may make vpon all thinges whatsoeuer they be.

Note then, that the matter which one meditateth is, either Corporall, or Spirituall. If the subiect be Corporall (as are all the misteries of our Lord) one must

R vpon

258 *An Instruct. how to*  
vpon each point consider these circumstances, to wit, 1. The persons who are found in this misterie, as our Lord, our Ladie, the Angell Gabriell, the Apostles, &c. And their qualities, vertues, excellence, and office. 2. The wordes which each of thē speaketh: and when there are no wordes written, to thinke what probably they might say in such a case. 3. That which euerie one doth. 4. The  
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*Pray and Meditate. 259*

ende and cause wherefore the same was done.

5. The effects and vtilities which haue proceeded thereof. 6. One may also cōsider, the thoughts & affections, which those persōs had in that instant.

If the matter be spirituall, there are diuers things to be considered.

1. What such a thing or matter is. 2. What his first beginning, and cause efficient is. 3. Wherefore, and to what ende, it hath bene done. 4. The

R 2

vtili-

260 *An Instruct. how to*  
vilities or detriments,  
that it doeth produce.  
5. What our Lord hath  
done or said of such a  
thing. 6. How I have  
comported my selfe in  
times past, concerning  
the same. 7. What I  
ought to doe for the  
time to come. 8. It is  
verie good to consider  
the name, or the diuers  
names of such a thing.  
9. And some sentence  
of Holie Scripture v-  
pon the same subiect.  
Behould then, if there  
be abundant matter  
to

*Pray and Meditate. 261*

to stay ones selfe in meditation or not . But one must knowe these points by heart, a litle also accustome himselfe, or hould this booke, or this paper in his hande .

And note, that it is not necessarie euery daie to make these considerations, but onely some: nor yet exactly to follow the same order, as, to consider alwayes, all the persons in the first place, in the second the wordes, and so

R 3

foorth,

262 *An Instruct. how to*  
foorth, but accordinge  
as the soule shall fasten  
her selfe, rather to one  
thing, then to another.

CHAP. XXXII.

*Of the Composition of the  
Bodie.*

**T**Here is yet another  
thing to be knowē,  
and to be explicated,  
which is, the composi-  
tion of the bodie; wher-  
in fundrie things are to  
be noted.

1. That it imports  
not



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rdinge  
fasten  
to one  
other.

XII.

of the

another  
nowe,  
cated,  
nposi-  
wher-  
are to

ports  
not

*Pray and Meditate.* 263  
not how one place, or  
settle him selfe in medi-  
tating, or praying, pro-  
vided that the medita-  
tion and Prayer it selfe  
succeede wel, be it knee-  
ling or standing, or sit-  
ting, or lying, or leaning,  
or lying prostrate on the  
ground, or houldinge  
the armes in forme of a  
Crosse. Walking, is not  
proper to Meditate, but  
rather to prepare one  
before, and to examine  
after prayer.

2. That in what man-  
ner soeuer it be, one

R 4

must

264 *An Instruct. how to*  
must obserue great respect and reuerence, alwaies remembring, that one is in the sight and presence of Almighty God, and to be verie warie, not to doe the least indecent thing that may be. And albeit that greater reuerence is required in the acts of the Will, then in the actes of the Vnderstandinge, that is to saie, that one must comporte himselfe more reuerentlie and more humblie, when one prayeth, and maketh

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is re-  
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dinge,  
at one  
mselfe  
and  
when  
l ma-  
keth

*Pray and Meditate.* 265  
keth Colloquies, then  
when one considereth  
only, notwithstandinge  
in meditating one must  
not forget the reuerence  
due to his maiestie; and  
therefore albeit one sit,  
he must be bare-headed,  
if that his health permit  
the same.

3. That ordinarilie  
one must begin vpon his  
knees, or prostrate; and  
after that one hath be-  
gunne in such fashion,  
he must not stirre, but  
hould him selfe so, so  
long

266 *An Instruct. how to*  
long as the bodie doeth  
feele no paine, and that  
his prayer succeedeth  
well. Then when it shal  
be neede, to accommo-  
date him selfe faire and  
softly in some other  
maner.

4. As touching the  
eies, for the most part,  
he must hould them  
shut, to praye and me-  
ditate well. One may  
also sometimes open  
them, but fixed on some  
certaine place, without  
moouing them this way  
and that way.

Al

*Pray and Meditate.* 267

All this being presupposed, the practise is this. That being placed vpon his knees, or prostrate vpon the ground, after he hath blest him with the signe of the Crosse, immediatly he must make the preparatorie prayer with great diffidence in him selfe, and confidence in God.

After that the Preludiums; Which done, he must take the first point of the Meditation, and consideringe the same, stay him selfe, or pause  
so

All

268 *An Instruct. how to*  
so long time thereon, as  
the soule doth finde to  
thincke and to profite  
theron; & then to passe  
to the other, and to do  
the same. At the ende  
of the houre, or after  
one hath meditated e-  
nough, to make the  
Colloquie, or Collo-  
quies, and makinge an  
ende, to recite deuoutly  
the *Pater noster*.

And because the grea-  
test difficultie in this af-  
faire lieth in the medita-  
tion and consideration  
of the points, to the end  
that

*Pray and Meditate.* 269  
that euery one be well  
instructed, we will ad-  
ioine some other aduer-  
tisements, that must be  
vsed in this behalfe.

## CHAP. XXXIII.

*Other aduertisements tou-  
ching Meditation.*

I. **T**He first is, that if  
it chance (as so-  
metimes it doeth) that  
in meditatinge the first  
point, or the second,  
the meditation succee-  
deth well, and that the  
soule

270 *An Instruct. how to*  
soule findeth therein  
manie thinges to confi-  
der and profite her selfe,  
he must staie him there,  
not caring to passe to the  
other point, albeit the  
whole houre should be  
spent therin: only hee  
must reméber to make  
the Colloquy at the éd.

2. The second, that  
hee must not content  
himselfe with the onely  
consideration, & know-  
ledge of thinges, but to  
passe further, and to  
mooue the will, and to  
doe as the Prophet saith:

*ps. 8.*



*Pray and meditate. 271*

*ps. 8. In my Meditation,*  
*fire is kindled.* Now the  
most ordinary affections  
which one ought to ex-  
cite in time of Medita-  
ting, are, Loue, Feare,  
Sorrow, Ioye, Desire,  
Hope, Admiration, and  
Confusion of him selfe.

It is meete then, that  
the meditation be not  
drie, and onely pure  
speculation, but affec-  
tuous, and full of inte-  
riour taste. Moreouer,  
of euerie point which  
one considereth, one  
must endeavour to draw  
some

272 *An Instruct. how to*  
some fruite, making re-  
flection vpon him selfe,  
and resolving to execute  
that which the Holie  
Ghost hath taught vs in  
our Prayer.

3. The third, that the  
sentences of the holy  
Scriptures, do greatly  
helpe to meditate well:  
and for this respect it is  
good, to find out & pre-  
pare some one vpon the  
same subiecte, whereon  
hee will Meditate; As  
to Meditate vpon the  
knowledge of himselfe,  
& of the miseries of man

*Pray*  
in this  
this se  
14. A  
man &  
medit  
God t  
take r  
Lord.  
loued  
so of  
4.  
famili  
uellow  
ditate  
ges of  
leade  
ledge  
spiritu

in

in this world, to cōsider  
this sentēce of Iob. (*cap.*  
*14. A man borne of a wo-*  
*man &c.* And making a  
meditatiō of the loue of  
God towards man, to  
take this sentence of our  
Lord. (*Ioh. 3.*) *So God*  
*loved the world. &c.* and  
so of other matters.

4. The fourth, that  
similitudes also do mar-  
uellouslie ayde to me-  
ditate well, for the thin-  
ges of this world, doe  
leade vs to the know-  
ledge of inuisible and  
spirituall thinges; as for

S exam-

274 *An Instruct. how to*  
example: wilt thou con-  
sider and comprehend  
something of the glorie  
of heauen? Take some  
similitudes of Báquets,  
Marriages, Riches, Ho-  
nours, and Pleasures  
of this present life. In  
like maner, to contem-  
plate the paines of hell,  
propose vnto thy selfe  
the most grieuous tor-  
ments, and the greatest  
euils of this world: and  
the very same thou must  
doe in other matters.

*Application of the Senses.*

5. The fifth is, tou-  
ching

*Pray*  
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the Se  
thing  
furthe  
are P  
those  
matter  
apply  
dicatin  
say, as  
heare,  
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by de  
person  
medita  
ments,  
things  
vnto t

thing the application of  
the Sences, which is a  
thing that doth ayde &  
further meditation, and  
are placed onely in  
those Meditatiōs, whose  
matter is Corporal. To  
apply the Sences in me-  
ditating, is as much to  
say, as to imagine to see,  
heare, smell, taste, and  
touch spirituallie and  
by deuotion, the per-  
sons contained in the  
meditation, their gar-  
ments, steppes, and all  
things else appertaining  
vnto them: but this is

276 *An Instruct. how to*  
to be done with all hu-  
militie and reuerence  
And this application of  
the Senses, is made or-  
dinarily a part, and sepa-  
rate from the meditati-  
on, & in another houre  
or euen then also, but  
after meditatio<sup>n</sup>, after &  
the dilcours<sup>e</sup> of the vn-  
derstanding is ended.

There is another for-  
of application of the  
Senses, or rather medi-  
tation vpon the Senses  
which is, to consider  
for example, that which  
our Lord suffered in each

how to  
in all hu-  
uerence  
ation of  
made or  
nd sepa-  
meditati-  
er houre  
llo, but  
after &  
the vn-  
ded.  
ther for  
of the  
r medi-  
Senses  
onsider  
t which  
din each

*Pray and Meditate.* 277  
of his Senses, or the ioy,  
and contentment that  
our Ladie receaued of  
our Lord, by her Senses,  
beholding him, hearing  
him speakinge to him,  
touching him &c. Also  
to consider the ioyes,  
that the blessed shal haue  
and the paines which  
the damned shall suffer  
in the five Senses.

#### CHAP. XXXIV.

*Remedies against di-  
stractions.*

**T**He first is, touching  
the distractions  
S 3 which

278 *An Instruct. how to*  
which chance in pray-  
ing and meditating, and  
like vnto dead flyes, spil  
the sweetnesse of the  
oyntment. (Eccles. 10.)  
one must therefore know  
the remedies. And first,  
to make a diligent pre-  
paration, as hath bene  
saide, to aske ayde of  
almightie God, and our  
Angell Gardian for this  
effect. 2. Because medi-  
tation is more subiect  
to distraction then pray-  
er; one remedie is, not  
to continue ouer long  
the consideratiō, which  
is



*Pray and Meditate.* 279

is the act of vnderstanding, but to each consideration, to adde some prayer, or a litle Colloquie.

There are other meanes to driue awaie the distraction, which is allreadie entred. First one must be diligent, presently to take notice of it, and speedely to reiect it. 2. Humblie to craue pardon of almightie God, to haue turned our backe towards him. 3. If the distraction doe returne, or wil not awaie,

280 *An Instruct. how to*  
one must not impatient  
or trouble him selfe, sith  
comming against our  
will, it is no sinne, but  
matter of merit. 4. To  
humble and confound  
him selfe, cōsidering his  
pouertie & feeblenesse,  
not able to doe any  
good thing of him selfe,  
and to esteeme him selfe  
vnworthie to speake  
vnto God, and to stand  
in his diuine presence.  
5. To recomende him  
selfe to our B. Ladie, to  
his good Angell, and  
other Patrons. 6. To  
make

*Pray and Meditate.* 281

make this vocall Prayer deuoutlie, worde by worde, and to content himselfe therewith, euē as he who hauing bread made of wheate, contents himselfe with bread of Rie or Barley.

7. Sometimes not to loose too much time in this combat of importunat cogitations, one may take some good spiritual booke, especially Gerson & make mixt prayer, and meditation together, reading one period or sentence, and  
confi-

282 *An Instruct. how to*  
considering it a litle, &  
then to make some mé-  
tall prayer, or Vocal, or  
the one or other, and so  
to passe from period to  
period. 8. For al distrac-  
tion, difficultie, & paine  
which may present it  
selfe, he must neuer for  
all this abandon prayer,  
nor shorten the time  
which he hath accusto-  
med, or otherwise de-  
creed to employ therein,  
which the diuell doth  
especiallie pretende and  
labour to perswade:  
but in such case, he  
must

*Pray and Meditate.* 283

must rather a little passe beyond the howre, to the end to vanquishe him selfe, and the enemy together. Doing this, that which the wise man promiseth wil come to passe ( Eccles. 7. ) to wit. That the end of Prayer, shall be better then the beginning, that is to say, that one shall not depart from thence without consolation, or at the least, one shall merit verie much, mortifying him selfe for the loue of God.

The

The seauenth, appertaineth to Repetition, that is to say, that it is expedient, and sometimes necessarie, once, twice, and thrice, to make againe the same meditation: the which is done for two reasons; Either for that the first time one hath found therein exceeding sweetness and profite, and re-chewing the same, he shal both taste and profite more; Or, for that the first time he could not enter therein, and

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selfe  
mec

*Pray and Meditate.* 285  
returning thereto, it wil  
come to passe, that at  
the seconde, third, or  
fourth time, the gate  
shal be set open vnto vs,  
according to that which  
our Lord teacheth in S.  
Mark. cap. 7. saying:  
*Knocke and it shal be ope-  
ned vnto you.* Adde, that  
by these Repetitions,  
the like mysteries are  
better imprinted in  
our soule, and also  
the vnderstanding doeth  
habituate and make it  
selfe more prompt to  
meditate.

Lastly

Lastly, one may Repeat, in three manners: either all the meditatio<sup>n</sup>, or some one point thereof, whereof one could not tast before: or to Repeate two or three Meditations together, pausing, especially vpon those points wherein at the first one hath found least tast or relish, or which one could not meditate.

CHAP.



**CHAP. XXXV.**

*What one must doe when  
he is disgusted, and in  
spiritual aridity or dri-  
nesse.*

**T**He eight is, howe  
one ought to go-  
uerne him selfe, and  
what he ought to doe,  
in the time of ariditie,  
or drinesse. Where it is  
to be noted, that the spi-  
rituall life, albeit for the  
most part it be full of  
sweetnesse and content-  
ment.

288 *An Instruct. how to*  
ment of spirite, for the  
vertuous people. sake,  
who enforce themsel-  
ues truely to serue our  
Lord, notwithstanding  
it is sometimes subiect  
to desolation & distaste,  
so that a man hauing  
lost this sensible deu-  
otion, doeth finde him-  
selfe, drie, not able to  
bide at prayer and me-  
ditation. Now, finding  
him selfe in such estate,  
what must he doe? 1. He  
must neuer loose cou-  
rage, but expect with  
firme hope and confi-  
dence,

*Pray and Meditate.* 289

dence, that God after this storme will sende faire weather, as Tobie said, cap. 3. *Who after tempest; sendeth faire weather.* 2. To haue patience, and to say with Iob (cap. 1.) *If wee haue receaued good things from the handes of our Lord, is it not iust that we receaue also euill?*

3. To humble himselfe, lauding almightie God, for at that time wee see, and touch with the finger, that wee are nothing woorth without the  
T out the

290 *An Instruct. how to*  
the aide of almightie  
God. Also, wee ought  
to belecue, that this cō-  
meth not but through  
our faultes and offences;  
for the which God doth  
presently punish vs, and  
hūbly to aske him par-  
don. Besids this, he must  
likewise vse other mea-  
nes, to recouer the de-  
uotion which one hath  
lost: for the former  
would not suffice.

4. The fourth then  
is, to doe some Penan-  
ce, or Penances to this  
ende..

5. To

*Pray and Meditate. 291*

5. To examine more diligently his consciēce, to take awaie the cause of euill.

6. To recommend himselfe more instantly vnto our Lord, to our Ladie, to his good Angell &c. And he must be aduertised, that in such time of distastfulness, he must not omit any good worke which he was accustomed or deliberated before to doe, nor yet to seeke himselfe, nor his proper gust, but the honor & good pleasure

292 *An Instruct. how to  
sure of Almighty God.*

CHAP. XXXVI.

*That Which is to be done  
after Prayer.*

**A**FTER that Prayer is finished, one must make a particular examen vpon the same prayer, in this maner. Either sittinge or walking faire and softly, to consider the space of a quarter of an houre, or there about, how thy prayer hath succeeded  
with

*Pray and Meditate.* 293  
with thee, well or ill; If  
thou hast had good suc-  
cesse, render thanks to  
the diuine boūty, hum-  
bling thy selfe, and ac-  
knowledging that this  
good proceedeth not of  
thy selfe; If thy affaires  
went ill, humbly aske  
him pardon.

2. Examine & search  
out the cause whence  
this proceeded, confi-  
dering from point to  
point, how, and with  
what diligēce, thou hast  
performed that which  
was to be obserued, and

T 3      wher-

294. *An Instruct. how to*  
wherein thou hast say-  
led : and make a firme  
purpose to be more dili-  
gent, and to doe better  
for the time to come.

3. Retaine in memory  
some fruite of the Pray-  
er, which almighty God  
hath communicated vn-  
to thee, to make thy  
profite thereof.

4. After this, giue a  
glance of the eye to all  
the day ensuing, wisely  
disposing thine affaires,  
and purposing this and  
that, as God shall in-  
spire thee.

5. If



5. If some one after prayer and Meditation, wil commit to writing some profitable point, which hee hath receaued, or felt in meditating, to the ende to serue himselfe therof for his owne profite, or his neighbours, it is both lawfull, & of great vtilitie; but alwaies prouided, let the same be done very briefly.

6. Sometimes before dinner and supper, he must remeber himselfe of the meditation in the

T 4 mor-

296 *An Instruct. how to*  
morning, both in gene-  
rall, and particularlie of  
that point which hee  
had retained, chewing  
the same a litle, renew-  
ing his deuotion, & ac-  
complishing that which  
the Prophet saith. *Re-  
liquia cogitationis diem  
festum agent tibi.* Psal. 75.

7. He must put in  
executiō, the good pur-  
poses, which he made  
in the morning, taking  
heed of the occasions  
which offer themselues,  
much lesse procuring  
them; for it is the prin-  
cipall

*Pray and Meditate.* 297  
cipall ende and fruit of  
Prayer.

8. In the daytime, hee  
must keepe himfelfe  
closely recollected, and  
as in continuall deuotion,  
and to beware of  
distractiō, as much as  
possible may be, not letting  
our Lord goe out  
of our sight, and laying  
in euerie place with the  
Prophet: *I had alwaies  
our Lord before my sight.*  
*Psal. 10.*

9. Finally, to accomplish  
all that hath hitherto  
bene said, and to  
profite

298 *An Instruct. how to*  
profite better in this  
holy exercise of prayer  
and meditation, the ser-  
uant of Almighty God,  
ought twice a weeke to  
make an examen here  
vpon particularlie, sith  
the thing is of such im-  
portance: that he exa-  
men, I say, how prayer  
goeth with him, how  
he aduanceth himselfe  
herein, to wit, if there  
be some impediment,  
and the like: comparing  
one weeke with an-  
other, and one moneth  
with another. And to  
make

*Pray and Meditate.* 299  
make this examen, he  
must set down the daies,  
and the howres, to the  
ende to remember him,  
as on Tuedaie, and Sa-  
terdaie; in the morning  
after Prayer, and in the  
euening, after supper.

F I N I S.

Instru-

Instructio hæc ad  
bene orandum, à R. P.  
Ignatio Bassamo; com-  
posita & Anglice red-  
dita vtiliter imprimi po-  
terit 12. Aug: 1617. Au-  
domaropoli.

*J. Redman S. T. Doctor &  
librorum Censor.*

Huius iudicio subscripsi  
Duaci, 27. Augusti, 1617.

Georgius Coluenerius  
S. Theol. Doctor &  
Professor, & libro-  
rum in Academia  
Duacena Censor.

THE  
FLOWERS  
OF DEVOTION.

Where with euerie pious  
soule, may easilie practise  
how to discourse spiritual-  
lie, with Iesus Christ his  
beloued Spouse.

*Containinge 24. holie  
Aspirations, to be recited  
in eache of the 24. hou-  
res, as well of the night,  
as of the day.*



For IOHN HEIGHAM.

TH



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object

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# THE PREFACE

to the Reader.

**I**T is upon Iesus-Christ, your best beloved Spouse (dearest & deare affected soule) on whom your hart ought alwaies to muse & meditate. In all your thoughts, wordes, deedes wills, desires, and aspirations, yea even in all the houres, and moments of your life, It is he, I say, Who ought to be imbraced and lodged therein, both night and day, the Idea of your soule, the desire of your hart, and the onlie obiect of all your motions.

To the end therfore, neuer so diuide or sequester your selfe

selfe from his blessed compa-  
 nie, behould here certaine  
 amorous discourses where-  
 with to entertaine you, and  
 where upon to employ your  
 spirit in euerie moment, in  
 manner of Petitions or brieve  
 Meditations, so sweete, so  
 fruitfull, so spirituall, yea so  
 deuout and agreeable to your  
 dearlie beloued Sauiour Iesus  
 Christ, as that the same is a  
 true and assured meanes, and  
 most perfect methode, to con-  
 serue you perpetuallie in his  
 holie grace, and to dwell  
 with him, and in him, and he  
 likewise with you, and within  
 you in all occasions. Performe  
 then, I beseeche you, that  
 which is here perscribed un-  
 to you, not for the loue of me  
 (albeit I instantlie require  
 you)

you) be-  
 loue w  
 diuine

You  
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 N

The Preface. 303

you) but for the most tender  
loue which you beare to his  
diuine maiestie.

You shall begin this An-  
gelicall office at nine a clock  
in the Euening, to meditate  
the first Aspiration & sweete  
discourse, and so from houre  
to houre you shall continue,  
untill the four and twentieth  
houre, which will bring you  
to finish this exercise, at four  
a clocke, the next day after  
in the Euening; And then  
you shall begin againe at  
your first, and so shall conti-  
nue euerie day ( Gods grace  
assistinge you ) untill the  
day and houre, that he shall  
determine so place you  
with him selfe in perpetuall  
repose.

Now, as touching the  
V houres

## 306 The Preface.

houres ordained for rest, you shall obserue this easie rule. Before you fall a sleepe, be it either in your bed, or be ore you goe to take your rest, you shall meditate four of the foresaid Meditations. And if it happen also that you awake in the night time, you shall meditate one or two more. If you awaken not all the night, in the morning you shall accomplish at those houres which you haue omitted; and in this sort you shall alwaies continue.

This holie Exercise, you haue meanes to performe in working, talking, walking and in all manner of affaires which you shall doe, for it is neither the bodie, nor yet the tongue which is burthened by  
this

this  
spirits  
kerb  
Christ  
which  
This  
our  
at al  
ers,  
call,  
houl  
any  
laud  
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seuer

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this Exercise, but it is the  
 spirit & the hart which spea-  
 kes, and testifieth to Iesus-  
 Christ, the fidelitie and care  
 which it hath to please him.  
 This also may be done, with-  
 out hindring you any thinge  
 at all from your other pray-  
 ers, ether Mentall, or Vo-  
 call, yea or so much as to with-  
 hold you from attendinge, to  
 any other godlie worke, or  
 laudable Exercise whatso-  
 ever; Practise then, and per-  
 severe.

Your seruant in  
 Christ Iesus.

John Heigham.

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*The 1. Meditation, at five  
clock at night.*

 Most meeke Iesus, the  
patterne and example  
of perfect humilitie. In this  
houre, entring into the lod-  
ging of a frinde, thou vouch-  
safedst to wash the feete of  
thy disciples, in signe of thy  
great and singular Humility.  
Grant deare Iesus, that I may  
obtaine the vertu of most  
perfect Humilitie, euen to  
the abiecting of my selfe  
vnder all mens feete; And  
let it please thee so to wash  
my sinfull soule, that I may  
lodge thee therein, for euer  
and euer, Amen.

*The*

OF DEVOTION. 309

*The 2. Meditation, at six  
a clock at night.*

O Good Iesus. In this  
houre, euen then whilst  
thine enemies conspired thy  
death, and sought to teare  
thy flesh in peeces with  
their teeth, and to drink thy  
blood for rage and madnes,  
in the same houre, thou  
vouchsafedst to institute  
that most diuine Sacrament  
of thy bodie and blood, for  
our foode and sustenance.  
Deare Iesus, by the vertu of  
this thy sweete and ineffa-  
ble loue, preserue and keepe  
me from the sinne of Ingra-  
titude; And neuer suffer me  
to depart this life, till first I  
be fed with thy Bodie and  
Blood in the blessed Sacra-  
ment, Amen.

V 3

*The*

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*The 3. Meditation, at seauen  
a clock at night.*

O Good Iesus, in this  
houre, thou wentest with  
thy Disciples into the garden  
of Gethsmany, where pro-  
strate on the ground, and  
praying to thy Father, thou  
felst into such excessiue sad-  
nes, that thou didst sweat, a  
sweat of blood, for paine and  
anguish. Deare Iesus, assist  
me with thy grace, in all tri-  
bulations, to haue my pre-  
sent recourse vnto thee by  
holie prayer, and make me in  
this life, willingly to sweat  
with thee, that in the life to  
come, I may for euer ioifully  
repose with thee. Amen.

*The 4. Meditation, at eight  
a clock at night.*

O Good Iesus, in this  
houre,



OF DEVOTION. 311

houre, thou wast sould and  
betraied to thine enemies, by  
thine owne Disciple, with  
the signe of a kisse, and this  
for the loue of a litle lucre.  
Deare Iesus let no filthy lu-  
cre, euer cause me to sell or  
betray thee: or vniustlie to  
wronge or oppresse my  
neighbour. And refuse not  
(I beseeche thee) the kisse  
of him that repenteth to  
haue offended thee, sith  
thou refusedst not the kisse  
of him that did vnkindly be-  
tray thee, Amen.

*The 5. Meditation, at nine a  
clock at night.*

O Good Iesus, in this  
houre, thou wast bound and  
fast tyed by most barbarous  
soldiers, and haled by them  
hither and thither like a very

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beast, without once opening thy mouth in thine owne defence. Grant me deare Iesus, in vertu of these thy sacred bondes, to binde and captiuate, all my senses, both of soule and bodie, in obedience vnto thee. And neuer to hale thee to any beastlie sinne, or voluptuous pleasures, wherby I may trespas or offend thee, Amen.

*The 6. Meditation, at ten  
a clock at night.*

• O Good Iesus, in this houre thou wast forsaken of thy Disciples, and remainedst alone in the handes of thine enimies, who led thee away, as their prisoner, and captiue. Deare Iesus, receiue me, I beseeche thee, thy fugitiue seruant,  
who

OF DEVOTION. 313

who manie times ( for feare  
and other respects ) haue fled  
from thee ; And keepe me  
safelie vnder thy protection,  
that mine infernall enimies,  
doe not carrie me awaye as  
their condemned and per-  
petuall captiue, Amen.

*The 7. Meditation, as eleuen  
a clock at night.*

O good Iesus , in this  
houre thou wast presented  
before Annas, who deman-  
ded questions of thee , con-  
cerning both thy doctrine  
and thy disciples: and recei-  
uing a violent blow of one  
of his seruants, yet rendredst  
vnto that wicked and inso-  
lent wretch , a most milde  
answere, Deare Iesus, streng-  
then me to confes thy faith  
and truth, vpon all occasions,  
when

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when I shall be called or vrged therunto . Neuer to punish any in the heate of my passion: and such as any way shall iniurie me , to mollifie their wrathfull hartes with wordes of sweetnes and benignitie, Amen.

*The 8. Meditation , at  
twelue a clock at  
night.*

O Good Iesus , in this houre thou wast sent from Annas to Cayphas , where the chiefe of the Priests were assembled together , seeking false wittnes against thee to put thee to death: but found not any. Deare Iesus, grant me to accuse no man falselie, and being falslie accused , to support it patientlie. To despise , yea and vtterlie

OF DEVOTION. 315

terlie to detest, all lies and  
falsitie, sith by lies and fal-  
sitie, thou wast vniustlie ad-  
iudged and condemned to  
die, Amen.

*The 9. Meditation, at one o  
a clock in the morning.*

O Good Iesus, In this  
houre, thou was thrice de-  
nied of Peeter, who forswore  
himselſe to be thy Disciple,  
but thou graciouslie looking  
back vpon him, he presently  
went forth of that wicked  
companie, and bitterlie be-  
wailed his offence. Deare  
Iesus, haue mercie on me,  
who both by wordes and  
deedes, haue so oft denyed  
my selfe to be thy Disciple.  
Looke vpon me with the  
eyes of thy clemencie, for  
that wherein I haue offend-  
ed

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ded thee: and make mee to  
flye all wicked companie,  
sith the same is such an oc-  
casion of falling from thee,  
Amen.

*The 10. Meditation, at two a  
clock in the morning.*

O Good Iesus, In this  
houre, thou wast sent from  
Cayphas, to Pontius Pilas  
where the wicked  
began afresh to  
falslie, allead-  
peruertedst  
forbadst  
to Cefars  
sus, let t  
tion, exc  
am) befo  
thy Father  
to giue v  
which is th  
neuer omit

OF DEVOTION. 317

God that which is Gods,  
which is, all honor and glo-  
rie, for euer and euer, Amen.

*The 11. Meditation, at  
three a clock in the  
morning.*

O good Iesus, in this  
houre, thou wast sent by Pi-  
lat to Herod, who of vaine  
glorie, had long time de-  
spised thee: where thou  
(then) cloathed in  
the habit of  
condemned of  
the whole court.  
O vnto me,  
O to see  
thee conti-  
nue mine  
to detest  
thyself, sith  
thou art dis-  
honoured and dis-  
tressed, wast mocked  
and

318 THE FLOWERS  
and accounted for a flower  
Amen.

*The 12.*

*for*

C  
hour  
again  
when  
naked  
so in  
rodde  
the bl  
cuerie  
Deare Iesu  
grace, naked  
my sinnes to my  
Father; Willinglie to re-  
ceiue the rod of thy father-  
lie correction; and neuer to  
scourge thee againe by my  
former offences, Amen.

*The*



S  
OF DEVOTION. 319

The 13. Meditation, as  
due a clock in the  
morning.

I Iesus, in this  
red eies being  
wounded, those  
etches gaue  
rie blowes  
ag. Prophe-  
christ, who  
mote thee,  
hide not from  
of thy mercie:  
hide mine owne,  
nge when I sinne,  
ou doost not see me.  
ad prophecie vnto me, o  
Christ, what, and who I am,  
that so often, with the hand  
of my wicked workes, haue  
so daringlie, and so auda-  
ciousslie smitten thee, Amen.

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r to  
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The

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ded thee: and make mee to  
flye all wicked companie,  
sith the same is such an oc-  
casion of falling from thee,  
Amen.

*The 10. Meditation, at two a  
clock in the morning.*

O Good Iesus, In this  
houre, thou wast sent from  
Cayphas, to Pontius Pilat,  
where the wicked Iewes  
began afresh to accuse thee  
falslie, alleadging that thou  
peruertedst their people, and  
forbadst them to pay tribut  
to Cefars Maiestie; Deare Ie-  
sus, let this thy false accusa-  
tion, excuse me (faultie that I  
am) before the Maiestie of  
thy Father, And make me so  
to giue vnto the world that  
which is the worldes, that I  
neuer omitt to giue vnto  
God

OF DEVOTION. 317

God that which is Gods,  
which is, all honor and glo-  
rie, for euer and euer, Amen.

*The 11. Meditation, at  
three a clock in the  
morning.*

O good Iesus, in this  
houre, thou wast sent by Pi-  
lat to Herod, who of vaine  
curiositie, had long time de-  
sired to see thee: where thou  
(king of heauen) cloathed in  
a white coate (the habit of  
fooles) wast contemned of  
him and of his whole court.  
Deare Iesus, grant vnto me,  
a most feruent desire to see  
thee, and to haue thee conti-  
nuallie present before mine  
eyes; And vtterlie to detest  
all pride of apparell, sith  
thou in a coloured and dis-  
figured coate, wast mocked  
and

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and accounted for a foole.  
Amen.

*The 12. Meditation, at  
four a clock in the  
morning.*

O good Iesus, in this  
houre, thou wast sent backe  
agaïne by Herod, to Pilat,  
where thou wast stripped  
naked, bound to a Pilar, and  
so inhumanlie beaten with  
rodde and scourges, that  
the blood ran downe on  
euerie side of thy B. bodie.  
Deare Iesus, grant me thy  
grace, nakedlie to discover  
my sinnes to my ghostlie  
Father; Willinglie to re-  
ceiue the rod of thy father-  
lie correction; and neuer to  
scourge thee agaïne by my  
former offences, Amen.

*The*

OF DEVOTION. 319

*The 13. Meditation, at  
five a clock in the  
morning.*

O Good Iesus, in this  
houre, thy sacred eies being  
hid and blindfoulded, those  
sacrilegious wretches gaue  
vnto thee sundrie blowes  
and buffets, saying. Prophe-  
cie vnto vs o Christ, who  
he was that smote thee,  
Deare Iesus, hide not from  
me the eyes of thy mercie:  
nor let me hide mine owne,  
by thinkinge when I sinne,  
that thou doost not see me.  
And prophecie vnto me, o  
Christ, what, and who I am,  
that so often, with the hand  
of my wicked workes, haue  
so daringlie, and so auda-  
ciousslie smitten thee, Amen.

*The*

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*The 14. Meditation, at  
six a clock in the  
morning*

O Good Iesus, in this  
houre, thou (king of all glo-  
rie) wast clothed in a purple  
garment, crowned with a  
crowne of Thornes, and a  
hollow Reede was giuen  
into thy handes insteede of  
a Sceptie. Deare Iesus, grant  
me neuer to put vpon thee  
by mockerie, a kinglie gar-  
ment, by doing good wor-  
kes for any vaine glorious  
end: to remember by this  
hollow Reede, the hollow-  
nes and instabilitie of all  
temporall thinges: and wil-  
linglie to weare the crowne  
of thornes, and of all con-  
tempt, in this world, so that  
I may weare the crowne of  
glorie

OF DEVOTION. 321  
glorie in the world to come,  
Amen.

*The 15. Meditation, at  
7. a clock in the  
morning.*

O Good Iesus, in this  
houre . Pontius Pilate  
brought thee foorth, and  
shewed thee vnto the peo-  
ple in this pittifull plight,  
sayinge. *Behould the man,*  
profferring them Barrabas,  
to deliuer thee: but they in-  
cessantlie cried out aloud to  
haue thee crucified: Deare  
Iesus, grant me, that being  
at any time afflicted with  
temptations, I may present  
this figure vnto thy heauen-  
lie Father, saying. *Behould  
the man.* And to beare it  
most patientlie, though wic-  
ked or inferior persons be.

X

pre-

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preferred before me, sith a  
thiefe and murderer was pre-  
ferred before thee, Amen.

*The 16. Meditation, at  
8. a clock in the  
morning.*

O good Iesus. In this  
houre, Pilat ouercome with  
the importunat clamors of  
the Iewes, pronounced the  
sentence of death against  
thee: and Iudas casting  
downe the mony, despair-  
ing, hung him selfe vpon a  
tree. Deare Iesus, pardon  
me, who many times in  
fauour of the world, and  
myne owne flesh, haue pro-  
nounced the sentence of  
death against thee; And  
grant me perfect Contrition  
for all my sinnes, so that I  
neuer, finallie despaire of  
thy



OF DEVOTION. 323

thy grace and mercie .

Amen.

*The 17. Meditation, at  
9 a clock in the  
morning.*

O Good Iesus , In this  
houre the Iewes pullinge  
off the clothes of mocke-  
rie, which Herod and Pi-  
lates soldiers had put vpon  
thee , and reuestinge thee  
with thine owne apparell,  
that thou mightst the better  
be knowen , thou carriedst  
thy heauie Crosse towards  
the mount of Caluarie , e-  
uen till thou felst downe  
in the way for excessiue  
wearines : Deare Iesus ,  
grant me hereby to remem-  
ber, that at the last , death  
will despoile me, of what-  
soeuer the world hath lent  
me.

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me. And make me neuer  
to be wearie, of bearing  
thy Crosse, that being par-  
taker of thy paine, I may  
be partaker of thy glorie,  
Amen.

*The 18. Meditation, at  
10. a clock in the  
morning.*

O Good Iesus, in this  
houre, thou wast crucified  
on the Crosse betwixt two  
thieves, thy B. bodie being  
so violentlie extended there-  
on, that one might number  
all thy bones: meane while  
thou praiedst for thine e-  
nemies, and promisedst Pa-  
radise vnto the penitent  
thiefe. Deare Iesus, cause  
me to crucifie all my disor-  
dered appetites, and to ex-  
tend all my members, with  
al

OF DEVOTION. 325

all the powers both of soule  
and bodie, in the seruice of  
thee; And at the houre of  
my death, vouch-safe to  
doe me the selfe same grace,  
that thou didst vnto the  
penitent thiefe, and to  
those that crucified thee,  
Amen.

*The 19. Meditation, at  
11. a clock in the  
morning.*

O Good Iesus, in this  
houre, thine enemies most  
spitefullie vpbraidinge thee,  
that if thou wert the Son-  
ne of God, thou shouldst  
come downe from the  
Crosse and saue thy selfe;  
meane while, thou sor-  
rowfullie criedst out to thy  
Father, saying. *My God, my  
God, why hast thou forsaken*

X 3

*me?*

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me? Deare Iesus, grant vnto me. that by no suggestion of the world, the flesh, or the deuill, I euer come downe from the Crosse of thy seruice. Nor euer to despaire in myne aduersities, though it seeme vnto me to be quite forsaken, sith the like desolation did happen to thee hauing on the Crosse, in such extremitie, Amen.

*The 20 Meditation, at 12.  
a clock at noone.*

O Good Iesus, In this houre, crauing a litle drinke to quench thy thirst, they gaue thee most bitter gaule and vinegre to encrease thy torment, which hauing tasted, cryinge with a loud voice; *All is finished* thou rendredst vp thy spirit into the  
the

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the handes of thy Father.  
Deare Iesus, make me neuer  
to abuse the good creatures  
of meate or drinke, si h gau-  
le and vinegre was giuen to  
thee. Constantlie to perse-  
uer in veru, euen to the  
end, that I may trulie say  
with thee, *All is finished*  
which thou hast comman-  
ded me: and so may recom-  
mend my soule into those  
holie handes, extended,  
pierced, and with thy pre-  
cious blood, all besprinkled  
for me, Amen.

*The 21. Meditation, at  
one a clocke in the  
after-noonne.*

O Good Iesus, In this  
houre, the sunne was dark-  
ned, the earth trembled, the  
rocks rent a fundre, the gra-

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ues opened, and many that  
 slept arose, went foorth, and  
 appeared to diuers in the ci-  
 tie. Deare Iesus, wound my  
 hart with such compassion,  
 that like to the sunne it may  
 quite loose the light of all  
 wordlie ioye. Like to the  
 earth, to tremble with feare.  
 Like to the rocks, to rent  
 with sorrow. Like to the  
 graues to open by confes-  
 sion. Like to the dead, to  
 arise and goe foorth of the  
 sepulchre of sinne. And like  
 vnto those Saints, enter into  
 the citie of paradise & euer-  
 lasting pleasure, Amen.

*The 22. Meditation, at  
 2. a clock in the  
 morning.*

O Good Iesus, in this  
 houre, thy most holy soule,  
 def-

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cended into the prison of Limbo , to deliuer from thence thy faithfull frindes, meane while, the sacred side of thy dead bodie, was opened with the stroake of a soldiers speare. Deare Iesus, make me willingly for the loue of thee, to visit prisoners, the soules in Purgatorie, or any poore that are in necessitie . Wound my hart perfectlie with the loue of thee, and let this most sacred wound, stand allwayes open vnto me in my necessitie, Amen.

*The 43. Meditation, at*

*3. a clock in the  
afternone.*

O Good Iesus, In this houre, Ioseph entring bouldlie to Pilat, and begging thy

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thy bodie, with the helpe of  
Nicodemus, vnnailed, and  
tooke downe the same from  
the tree of the Crosse: and  
coming towards the earth,  
was receiued of thy blessed  
mother betwixt hir armes.  
Deare Iesus, grant me to de-  
sire with loue, and to beg  
with faith, thy blessed body  
in the holie Eucharist; And  
to recieue thee often within  
the armes of my soule, with  
such burning teares of loue  
and deuotion, as did thy  
sad and afflicted mother,  
Amen.

*The 24. Meditation, at  
4. a clock in the  
afternone.*

O Good Iesus, In this  
houre thy welbeloued frinds  
annointed thy dead bodie  
with



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with most pretious ointments: wrapped the same in a cleane sindon, and finally, enclosed the same within a new sepulchre, wherein neuer any was laid, or buried before. Deare Iesus, vouchsafe to annoint my soule, when it shall be dead by sinne, with the pretious liquor of thy preuenient grace. And grant (I beseeche thee) that my hart may be vnto thee a new sepulchre (truly renewed in newnes of life) wherein thou onlie and thy celestiall loue, may be lodged and inclosed, for euer and euer. Amen.

*Saluations to all the partes of  
Christ and recommandation  
of himselfe vnto him.*

**A**L I hail ô head of our  
Lord and Sauour Iesu  
Christ, dreadfull to all pow-  
ers, crowned for vs with  
thornes, and smitten with a  
reed. All hail ô most beauti-  
full face of our Sauour Iesu  
Christ, spit at and buffeted  
for vs. All hail ô most be-  
nigne eyes of our Lord and  
Sauour Iesu Christ, be-  
dewed for vs with teares.  
All hail ô honny-flowinge  
mouth, and throat most  
sweet of our Lord Iesu  
Christ, made for vs to drink  
gall and vineger. All hail ô  
most noble eares of our  
Lord & Sauour Iesu Christ,  
vexed

vexed with contumelies and  
vpbraidings for vs. All hail  
ô humble necke of Iesu  
Christ buffered for vs, and  
most holy back whipped for  
vs. All hail ô most venerable  
handes and armes of our  
Lord Iesu Christ, stretched  
vpon the Crosse for vs. All  
hail ô most meek brest of our  
Lord & Sauour Iesu Christ,  
much troubled for vs in thy  
passion. All hail ô most glo-  
rious side of our Lord Iesu  
Christ pearced through with  
the speare of a soldier for vs.  
All hail ô sacred knees of  
mercie of our Lord and Sa-  
uour Iesu Christ bowed for  
vs in thy prayers. All hail (ô  
feete to be adored) of our  
Lord and Sauour Iesu  
Christ, fastened with nai-  
les

les for vs . All hail ô holie  
body of Iesu Christ , han-  
ged on the Crosse , woun-  
ded , dead and buried for  
vs . All hail ô most pretious  
bloud of our Lord and Sa-  
uiour Iesu Christ , powred  
out for vs . All hail ô most  
holy soule of our Lord Iesu  
Christ, recommended vpon  
the Crosse for vs into the  
handes of thy Father . In  
the same recommandation,  
I recommend to thee this  
day , and daily , my soule,  
my life, my hart, and body,  
all my senses and acts , all  
my friendes and benefac-  
tours , my sonnes and kins-  
folks , the soule of my pa-  
rents, brethren, sisters, and  
of all my friendes and eni-  
mies : that thou voutsafe  
to

to protect, deliuer and defend vs from all the assaults of our enemies visible, and inuisible, now and for euer more,  
Amen.

FINIS.

APPRO-

APPROBATIO.

**L**ibellum hunc piarum  
Meditationum pro 24.  
diei horis, legi attente: &  
nihil inuenio quod sit con-  
tra fidem aut bonos mores;  
sed dignum iudico qui pro  
solario deuotorum imprima-  
tur. 4. Ianuarij. 1618.

*F. Leander de S. Martin*  
*Benedictorū Anglorum*  
*Vicarius generalis, S.*  
*Theol. Doct. & Regius*  
*Profesor lingua Sācta*  
*in Academia Duacena.*



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